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THE CHINAMAN AS WE SEE HIM

CONDIT

FIVE IDOLS IN HOLY OF HOLIES [MANUFACTURED IN S. F.]

THE CHINAMAN AS WE SEE HIM

AND

FIFTY YEARS

OF

WORK FOR HIM

BY

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TO

MY DEAR WIFE

WHO HAS DONE SO MUCH TO AID

ME IN ALL BRANCHES OF

MY MISSION WORK

PREFACE

HIS little sketch brings the Chinaman before us as we see him on this side of the great Pacific. He appears to us in this country at a great disadvantage. One needs to see him at home to fully appreciate him. His environment is so different here from what it is in China, that it is very difficult to judge him correctly. There are certainly bad things enough in him, whether at home or abroad, but alongside of these are many noble and commendable qualities. At first glance the Japanese are usually considered the superior race. The contrary is, however, the fact; and this is universally acknowledged by those who have come to know both races well. For capability, for reliability, for most of the sterling qualities which make for strength of character, the Chinese easily excel. They are a people who improve upon closer acquaintance. But China is no hothouse plant, and cannot be forced to advance as fast as we would wish. In her intense conservatism, which is really a sign of strength, she must be given time. Great bodies move slowly. When the spirit of progress fully takes hold of the Chinese, as it is already beginning to do, the world will be astonished at their ability to

grasp new ideas, and at their capacity for development along the various lines of national, social and industrial life. The Chinaman going abroad has been one of the effective influences which has started her forward. It has done much already toward bringing her out of her self-conceit, which has been working her ruin more than any other one thing. Some one says, and my experience corroborates it, that it is a remarkable and interesting fact in their favor that the more one knows of this people the higher is his opinion of them. I say these things to divest the mind of the reader of that prejudice against them which so many have formed from what they have seen and heard of them in this country.

Now that we have moved our borders across the Pacific, the Chinese are more than ever coming into view; and certainly we ought to seek to be better acquainted with a people who have become our near neighbors. We are more than ever concerned in the vast possibilities, the material development, and moral characteristics of this ancient people, who are destined to occupy such a prominent place in the world's life. The corruptions of China, of which we hear so much, are largely confined to the ruling classes. The people themselves are a healthy, vigorous, virile race, who will undoubtedly grow in power and develop qualities of national life which the world will be compelled to respect and admire.

In writing this little book I have sought to avoid

tedious, minor details, and to bring out only the salient points in the picture. In doing this I have not lost sight of the original intention of the sketch as a narrative of the mission work in which I have been engaged for thirty years, and which I believe ought to have a prominent place in any account which may be written of the Chinese in our land.

I am satisfied that there is a place for a book containing such plain, unvarnished facts, and trust that it may help a little in furnishing material for a more just view of this little-known and much-misunderstood people. I. M. C.

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FIFTY YEARS OF WORK FOR HIM

I

THEY COME

THE brig "Eagle" arrived at San Francisco in February, 1848, with two Chinese men and one Chinese woman on board. This was the advance guard of the Chinese to our coast.

The discovery of gold in California a year later, opened the way for their immigration in large numbers. Wild stories soon reached Canton of mountains of gold across the Great Eastern Ocean, where masses of the precious metal were said to be lying everywhere, and could be freely picked up by any one. They called California *Kum Shan*, "Gold Mountain"; and that is the name by which it is known among them to this day.

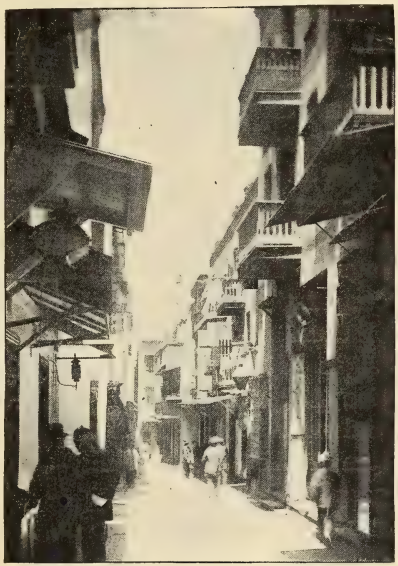
Shipmasters and merchants of Hong Kong, by false reports and flaming advertisements, spread

the news of the marvelous abundance of gold. The Chinamen soon began to pour in like a flood. In the year 1852 there were twenty thousand and twenty-six arrivals. They continued to increase, until, twenty-five years later, not fewer than one hundred and fifty thousand were estimated to be in our country. Of these, thirty thousand were in San Francisco; about the same number in other parts of the State of California; and the remainder scattered throughout the different States and Territories.

This was a strange meeting of the Occident and Orient. Four thousand years ago, on the plains of Western Asia, two brothers parted. One went east, peopling India, China and Japan. The other went west to Europe, thence across to America, and on to our Pacific Slope. When the Chinese came to our shores, these two brothers met.

This was the beginning of great things. The intermingling of the races of these divided continents washed by the waters of the one mighty ocean, and of the great islands with which it is studded, is destined to make the Pacific the future scene of immense commercial activity. The far-seeing William H. Seward, who secured Alaska for us, said many years ago of the Pacific Ocean, with her islands and vast regions beyond, that it "will become the chief theater of events in the world's great hereafter." The commingling of this eastward and westward flow of nations is an event, which not Seward only, but other great minds, long predicted as momentous in its influence in helping

to uplift the races which sit in darkness. How certainly is it coming! The "Far East" is becoming the near West. Like a flash almost, we have raised our flag within six hundred miles of China; and entered upon our future destiny of planting our organized civilization and Christianity in the Philippine Islands. This is a part of the program which God meant us to carry out.



GAMBLING HEADQUARTERS

At first the Chinaman was welcomed among us. No one questioned his right to come. His advent was regarded as the opening of relations with the people of the Orient which meant great things for them and for us. From this contact of the newest and oldest nations of the world, came to the latter the reviving touch of our fresh Western civilization; and the infusing of new life into their old, stagnant existence; while on our side

came new openings for our growing commercial and manufacturing enterprises, as well as rare opportunities to impress upon the people of the Orient the desirability of possessing our Christian civilization.

At a large representative gathering of San Francisco's best citizens, held in January, 1853, the Hon. H. H. Haight, afterwards Governor of the State, offered the following resolutions, which were unanimously adopted:

"Resolved, That the present position of the Oriental nations is fraught with the most profound interest to the Christian world, and that we, as citizens of California, placed by the wonderful leadings of Providence so immediately in contact with one of the most ancient, intelligent, and populous of these nations, hail with peculiar satisfaction the 'signs of the times'; and that we feel an imperative obligation to employ our money, our influence, and our utmost effort, for the welfare of that vast portion of the human family—our elder brethren—the people of China.

"Resolved, That we regard with pleasure the presence of great numbers of these people among us, as affording the best opportunity of doing them good, and through them of exerting our influence upon their native land."

But soon antagonism arose. The first outbreak occurred in the mining regions, where many of the Chinese were living. It gradually spread to other places. On account of the scarcity of white labor and

of the enormous wages paid, the Chinese were found indispensable in developing agricultural interests, and as laborers on our railroads. They became invaluable as house servants. The laundry business fell into their hands. They took up cigar and slipper making. All kinds of sewing machine work were monopolized in a great measure by them.

VEGETABLE PEDDLER

They were so industrious, so frugal in living, and so economical in their habits, that they could afford to work for low wages. They did not have the brawny muscle of the white laborers, and were not as rapid in their movements, but they compensated for that by their constant, patient endurance. They did not get drunk and fight, and could be depended upon for steady work. In heavy labor they, in the end,

accomplished more than their white competitors, and in more skilled industries, such as cigarmaking for example, they could turn out work equal to the best. Their cigars took rank with the finest imported Havanas. In this way, we can easily see how antagonisms came about. As white labor increased, the conflict grew, and prejudice against the Chinaman deepened.

And yet, while "Chinese cheap labor" has been the main cry raised against them, it is not a true charge. Labor in California is not cheap, and never has been. Labor of all kinds has always been, and still is, dearer than in the Eastern States. In early days, when wages were enormously high, the Chinese were the first to pour in and reduce them to something like their natural level, and white men raised the cry of "Chinese cheap labor." Had the Irish, German, or Italian laborers come instead of the Chinese, the effect would have been the same; that is, wages would have fallen; but, instead of the intense animosity which has been felt against the Chinaman for bringing about this reduction, the change would have been regarded as natural.

A careful study of the situation does not lead one to object logically to the Chinese on economic grounds. No reasonable person refuses to use articles because they are produced cheaply. There seem to be other and deeper reasons which account for the feelings cherished towards these strangers within our gates.

Neither will race-prejudice alone account for this

antagonism. The feeling against the Chinaman is more bitter and intolerant than that against the Negro. The Chinaman certainly has the advantage of the Negro in very many respects; and yet, how many feel kindly toward the Negro, who will hardly look on a Chinaman as human, and as possessed of an immortal soul!

There seems to be a combination of reasons which breed and keep alive this animosity against our Mongolian brothers. Race antagonism has undoubtedly something to do with it, but the fact that they do not assimilate with us has more. They constitute a foreign substance cast into our social order, which will not mingle, but keeps up a constant irritation. The amount of irritation depends upon the size of the disturbing mass. A few Chinamen would have no perceptible effect. They could be easily digested by the national stomach. Even a hundred thousand, or several times that number, would have no serious influence. But multiply units by millions, and the matter becomes exceedingly serious. Hence the fear of their pouring in upon us in overwhelming crowds has had much to do with our attitude toward them. It never has been so much the number of Chinese actually among us which has aroused bitter opposition, as the fear of what might be. More immigrants have come from Europe in two months time than have come from China in the past fifty years. Add to this fear of an Oriental invasion the fact that the Chinese bring with them so many of the worst features of

their old, superannuated civilization. Their debasing vices, the importation of slave women, the false belief that they are coolie slaves, the distinctive isolation and non-assimilative attitude in which they stand, and, added to all, the Chinatown in San Francisco to which they have given birth, and which forms such a dark blot on the body of our fair city, account to some extent for the feeling of bitter hostility which exists towards them.

Nothing has done so much to counteract all this, as the direct Christian influence that has been brought to bear upon them. Aside from any benefit that may have come from contact with our civilization the positive instruction which they have received, the hundreds who have been converted, the thousands who have been educated and lifted up by missionary work, the Christian homes which have been established with their refining influence, have done more for the Chinese than many realize. This, we hope in some measure to prove.


West R.
North R.
East R.
Pearl R.
West R.
CANTON
PUN YU
NAM HOI
Fat Shan
Chen Tsun
SHUN TUK
Kow Kong
Kong Mong
Wong Po
Siu Lam
HOK SHAN
HOI PENG
Yeung Kuo
Tung Sang
Shing Tong
Chong Sha Tong
Sz Kung
Pak Hop
Chick Hom
YAN PENG
Kop Shui
Kam Li
Pak Kao
Wong Ho
Wong Kung
Miu Pin
Sun Cheung
Tai Ko
Sun Ui R.
Chu Hau
SUN UI
Tung Tsing
Lai Ngok
Sam Kong
Sha Tui
Na Lau
Kai Tung
HEUNG SHAN
Tang Hau
Macao
Hong Kong
SUN NENG
Chung Lau
Nam Tsun
Wo Foo
Lik Kwan
YEUNG KONG
Nga Foo R.
CHINA SEA
DISTRICTS IN CANTON PROVINCE
FROM WHICH OUR CHINESE COME
WITH
PLACES HAVING CHAPELS
CITIES □ MARKET TOWNS ○ VILLAGES •

II

WHERE THEY COME FROM

MIGRATION is, with the Chinese, no new thing. They have gone into all the countries bordering on the China sea. Siam has two and a half millions of them. Manila, on the Island of Luzon, has forty thousand pure Chinese and fifty thousand half-castes. In Singapore they form a large and influential portion of the community. Two-thirds of the real estate is owned by them. Fifty thousand Chinese arrived in Singapore from China in three months, from whence they were distributed throughout the various surrounding settlements. They are found in Burma, Borneo, Java, Saigon, Korea, and Japan. In all these regions, they are the merchants and traders. By their superior enterprise and energy, they have pushed into the background the indolent and shiftless natives of most of those lands. But they have gone further afield than this, and are found in large numbers in the Hawaiian Islands, in the West Indies, British Guiana, Australia, Peru, and the United States.

Nearly all these emigrants are from the one prov-

ince of Canton. The only exceptions are those found in Siam, and at a few other points. These are mostly from the Fuhkien province. In all of my thirty years among this people in California, I have never met with half a dozen from Northern or Central China. Not only are they all from the Canton province, they are from seven or eight districts or counties of that province; and for the most part from the four of these districts contiguous to the sea coast.

This region from which the Chinese have come is one of the most remarkable to be found in all the world. The delta, extending from Hong Kong to Canton, and lying between the Pearl and West rivers, is ninety miles long and some fifty miles wide at the sea. It is intersected in every direction by creeks and canals, so there is not a city, town, or village, which cannot be reached by boat. Most of this delta is composed of rich, level plains which produce, twice a year, wonderful crops of rice. The higher portion is devoted to the cultivation of the mulberry shrub, and to the raising of silkworms.

Thickly sown over this fertile region are towns and villages, varying in population from one thousand to several hundred thousand. Among these is the famous town, Kow Kong, south of Canton, which, within an area of some six miles square, has a million of people. Canton has a million and a half. Fatshan, fifteen miles away, and called "the Birmingham of China," has half a million. Ch'an Tsun, twenty

miles south of Canton, has one hundred thousand. Several other cities have an equal population. Coming down into the southern part of the delta, in the Heung Shan district, its principal city, Siu Lam, has upwards of three hundred thousand souls.

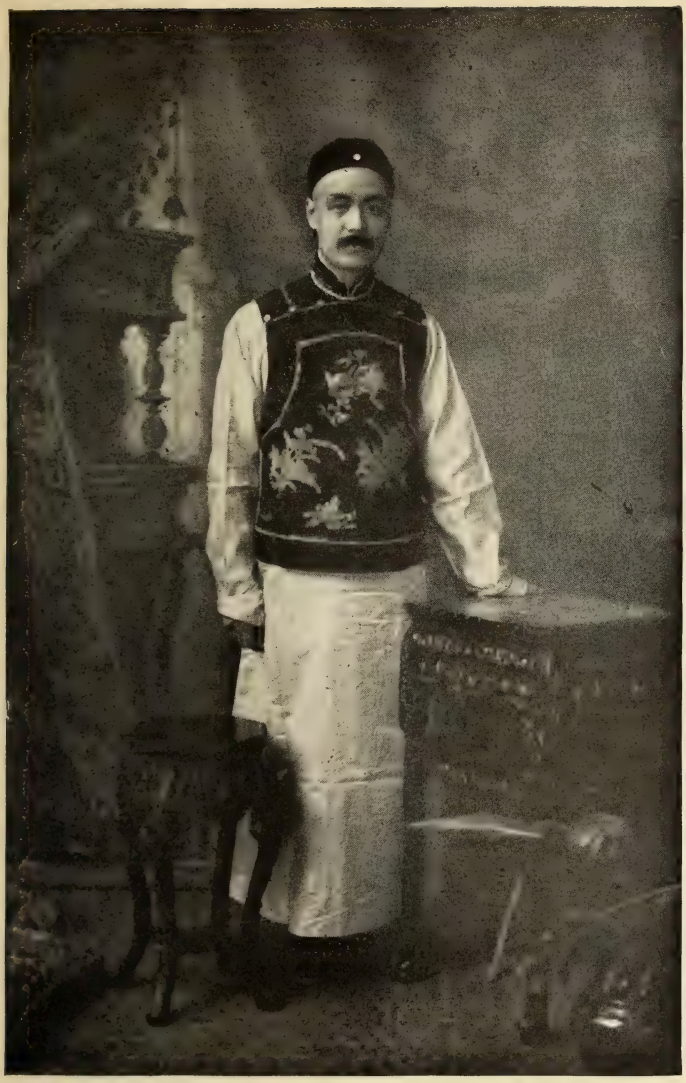
Crossing the deep, broad West River, from the delta, we come to another wonderful region. Here we find the Sun Ui River, which, with its branches, drains the districts of Sun Ui, Sun Neng, Hoi Peng, Yun Peng and Hok Shan. These, with the exception of Hok Shan, are the districts from which the great body of our Chinese have come Sun Ui, one of the largest cities of this district, has three hundred thousand inhabitants. Kong Mun, a large commercial center, has one hundred thousand more. The plains through which the Sun Ui River flows are covered with cities, villages, and market towns.

MERCHANT'S OFFICE

These market towns are the business centers; while the homes of the people are in the villages that surround them. My assistant pastor, whose home is in a village near the great market town of Chick Hom, says that at night, when it is still, he can stand, and, calling with a loud voice, be heard in twenty villages, no one of which contains fewer than a thousand people. Dr. Henry tells of a famous hill near Chick Hom, from whose top can be seen three hundred and fifty villages, averaging not fewer than two thousand souls each. This is but one flash-light picture, showing how innumerable the people are.

The dialect spoken by this vast multitude is, in general, the Cantonese, with variations of pronunciation which grow up among those who, generation after generation, are born, live and die on the same spot. Those living a hundred miles from Canton have a very different pronunciation, and yet they can understand each other. Still the difference is so marked that one is called the *Sam Yup Wa*, "the three district dialect, and the other the *Sz Yup Wa*, "the four district dialect." The former embraces Nam Hoi, Pun Yu, and Shun Tuk, the three districts in and about Canton; and the latter the four districts farther away.

The Chinese are not divided into castes, and have no rigid social order which divides them into fixed classes. The word "coolie" is a Hindoo word, and should never have been inflicted upon the Chinese. Even as used it belongs to them only as laborers, and not as slaves in any real sense of the word. Chinese



HO YOW, CONSUL GENERAL AT SAN FRANCISCO

women are held and imported as slaves, but no such thing as slavery is known among men. In all cases they have come here voluntarily. It is true, that formerly many were brought by contract, as thousands of other people were. Being very poor, their expenses were paid, and an agreement was entered into on their part that they would refund the money by giving a certain per cent of their wages until all was paid. This being contrary to our existing laws, none have come for years as contract laborers.

It used to be charged, and is still believed by some, that the famous Six Companies imported large numbers of coolie-slaves. Never was charge more false. What are the Six Companies? They arose in this way. It is the custom of the Chinese, when any considerable number of them emigrate, to unite together as an *Ui Kun*, guild, or mutual-aid society, with a *tong*, or hall for their headquarters. As the Chinese came from different districts, each group formed its own Company, claiming as its members all who came from a certain district. The three districts in and about Canton, are, however, represented by only one Company, as they are but few in number. This is called the Sam Yup Company. The other districts are represented by five Companies, the Kong Chow, Neng Yeung, Hop Wo, Yeung Wo, and Shiu Heng. The Neng Yeung Company, covering the Sun Neng district, is by far the largest, including one-third or more of all the Chinese in this country.

These Six Companies are somewhat of the nature

of benevolent societies. In the early days of California they were useful. The emigrants, as they arrived, were taken to the Company houses, and lodged there until they found work. The helpless poor were cared for, and the bones of the dead were sent back to China for burial. Now nearly all who come have personal friends with whom they stay, and to whom they look for needed help; and their bones are found to rest quite comfortably in this country, at least the bones of those who have become freed from heathen influences. The Companies are disposed to do much in the way of defending the rights of their people, standing as their representatives, and settling differences which are constantly arising. They are in a large measure the guardians of the ancestral idol worship. Every Ui Tong has a temple, or joss house,

THE FORTUNE TELLER

NENG YEUNG COMPANY AND JOSS HOUSE

where the people of their respective districts go to worship.

Since the eastablishment of a Chinese Consulate at San Francisco, the duties of the Six Companies have been restricted, and many of them are now transacted at the Consulate. The present Consul General is Ho Yow. He is a graduate of the law department of Oxford College, and is a highly-educated, polished gentleman. His father was for many years a prominent Christian in Hong Kong, and identified himself with every good and progressive movement there. Mr. Ho Yow has been much interested in a Sanitarium for Chinese in San Francisco, and has been mainly instrumental in securing the funds for it. He is the author of several able articles, which have appeared in "The Forum."

The only real power which the Six Companies now hold is that of preventing any person from returning to China without a permit issued by them, showing that they are not running away from debts or claims against them, and that they have paid the dues which each Company demands. These fees, which are their only source of income, aggregate a large sum of money. This fund is used ostensibly to meet the official business, but it goes largely to enrich the leaders, and to support the idolatrous institutions.

The Christian Chinese could not conscientiously pay these dues which were demanded of them, and they refused all connection with the Companies.

Hence Christian Associations of their own have been formed. These take the place of the Companies, and issue their own permits, which prevent any person from interfering with the holder's right to go aboard the steamer when returning home. The Six Companies have been obliged to acknowledge their existence, and so do not attempt to exact dues from the members of these Associations.

The immigration of the Chinese to all the various countries whither they have gone, has had no elevating effect upon them—except it be in the solitary instance of their contact with us. In some slight measure they have felt the uplifting power of Western Civilization, and the influence of our Christian religion. Wherever else they have gone the unique home life, the abounding vices, and the pagan practices which they have carried with them have remained unmodified by the touch of loftier ideals.

III

WHAT THEY BRING WITH THEM

IT is possible to visit China without crossing the Pacific. The greater part of fifteen blocks, composing San Francisco's Chinese colony, reflects so accurately the life of China, that by going through them one can easily imagine himself in the heart of the old Empire. The streets are wider than their denizens were accustomed to at home, and instead of looking off to the mountains and the Great Wall, as they did in China, they have for their outlook Kearney Street, with its fashionable stores, on the east, and the aristocratic homes of Nob Hill on the west. The houses of Chinatown were, in the early days of San Francisco, the finest in the city, and were occupied by her best people. They have long since been abandoned to the occupancy of the Chinese; and to look upon them as transformed under their iconoclastic hands tells a pathetic story of the contrast between the days that are and the days long gone by.

The streets swarm with men, women, and children all talking in the jargon of their own country. Every shop and store has its gaudily-painted sign in

flaming Chinese characters. Chinese lanterns hang everywhere, and are marvelous in the variety of their size and hue, the strangeness of their shape, and weirdness of their curiously-painted designs, making them always quaint and pleasing to the eye. The sidewalks are lined with stalls where fruits, edibles, and goods of known and unknown kinds,

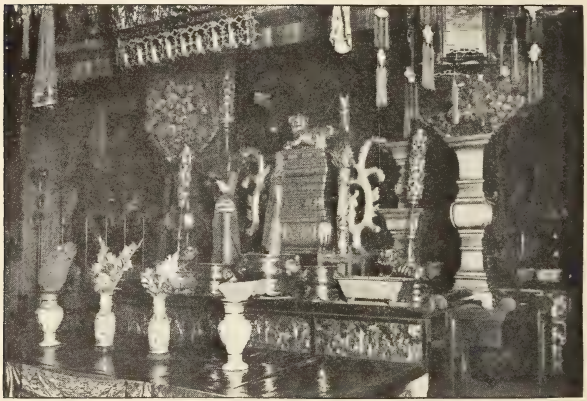
DRUG STORE

are exposed for sale; with every nook and corner occupied by tailors, shoemakers, and other artisans. The odors which greet you are as numerous as the doors you pass, and are beyond the power of any connoisseur of smells to analyze. A Chinese smell has been humorously described as a "mixture and a puzzle, a marvel and a wonder, a mystery and a disgust, but nevertheless a palpable fact."

The drug stores are an interesting and curious study. The proprietor is often a doctor. He may be seen wearing large-rimmed glasses and presenting a mysterious, but knowing expression of countenance, while he is preparing a prescription of ground lizards, beetles, cockroaches, skins of caterpillars, bones of snakes, all mixed with the blood of toads. Deer horns are a favorite remedy for serious maladies, and hot decoctions of herbs for minor diseases. Ginseng, a drug which is thought to be a veritable fountain of youth, is found in every drug store, and is much sought after by the old people. Ginseng is cultivated in the northern parts of Asia, and in some places in America, and is becoming a large item in the trade of the United States with China. The Chinese doctor divides diseases and their remedies into two classes, hot and cold. If there is too much heat in the body they use cathartics, if too much cold, they employ hot doses. They know nothing of the circulation of the blood, but distinguish twenty-four kinds of pulse.

As one passes along the streets of Chinatown, every window of every store is filled with the same assortment of goods that I was wont to see in Canton. There is a predominance of fancy stores, where *satsuma*, *cloisonne*, and real old Chinese wares may be had, provided the taste is sufficiently æsthetic and the purse sufficiently long. There are meat shops galore, where entrails are so much in evidence that one wonders why some meat inspector does not, for sanitary reasons, prohibit the sale of such

revolting intestinal displays. Vegetables are found in every street, and a large variety of native vegetables are exposed for sale at good prices, and not alone to gratify the curiosity of tourists. Bean curd, salted egg, rice cakes, and various kinds of white turnips, and cornucopia-shaped beans, are important parts of these street displays. The Chi-



ALTAR BEFORE IDOL

nese import their own kinds of food from China, cook it in their own peculiar way, and eat it in a way not less peculiar—namely, with chopsticks.

Their signboards are a curious study. They do not bear the names of the persons composing the firms, but fanciful names. They are often quite poetical, containing some beautiful sentiment. Over

the stores we read signs such as these: Kwong On Cheung, "Extensive peace and affluence"; Man Li, "Ten thousand profits"; Fuk Wo, "Happiness and harmony"; Wa Yun, "The flowery fountain." The vertical signs of the drug stores read, "Hall of joyful relief"; "Vast age hall," etc. Butchers' stores have this sign, "We receive the golden hogs."

BAZAAR

Some cigar makers' signs read, "Abounding happiness"; "Fountain of the most excellent," etc. On the windows where opium is dealt out may be read, "Foreign smoke in broken parcels"; "No. 2 opium sold at all times." This No. 2 is what is scraped from pipes after being once used, and sold to those who cannot afford the fresh article. In the stores and shops are scrolls hanging on the walls, contain-

ing such sentiments as these, "Let the four seasons abound in prosperity." "Wealth arising like the bubbling spring." "Customers coming like clouds." Over the doors of dwellings may be seen, "Let the Five Blessings come to this door." Inside the dwelling may be found, "May good fortune fill the house." At the stairway is the motto, "Ascending and descending in peace and safety."

The Chinese undoubtedly appreciate the sentiment of their signs and mottoes. When merchants meet for business, they do not immediately plunge into it, but begin with tea drinking and smoking, often making remarks regarding the scrolls on the walls. While they come far short of these good maxims and lofty sentiments, they certainly are not without an elevating effect upon their lives.

Their restaurants are notable institutions. They are three-story buildings, having balconies gaily painted and gilded, with an array of great lanterns hanging in rows. Within are found furniture and carved partitions imported from China. These are the high-toned restaurants, where the Chinese go to elaborate dinners and feasts of many courses, which are both dull and tedious. There is no "feast of reason and the flow of soul." The patrons of these establishments are simply animals feeding with much parade and formality.

Besides these palaces for the élite there are many cheap eating houses. These are mostly below the streets, in cellars. The merchants have their own kitchens, and make a dining room of their stores.

Their meat and vegetables are hashed, or cut into small pieces, and are brought to the table in a common dish, from which each one helps himself with his chopsticks. It is the usual custom to have two meals a day, one about eleven o'clock, and the other late in the afternoon.

The Chinese have their own barber shops, where

FUNERAL FEAST

the head, forehead, and thin beard of their faces are shaved, their ears scraped, their eyeballs cleaned, their backs pounded, and their cues combed and braided with silk to make them the required length. The cue is universal in China. It was introduced between two and three centuries ago by the Tartars, when they subdued China; and is a badge of subjection, required in former times by law under pain of

death. The wearing of it has grown to be simply a national custom. There is no religious significance whatever connected with its use. Some people think that only Christian Chinamen cut off the cue, cease to shave the head, and adopt American dress. This is a mistake. Many who are far enough from being Christians have done this. As I said, it is now a universal custom, and to live in China without the cue would be impossible. Those who have dispensed with it in this country, before they return home let their hair grow so as to put it on again. If they would adopt our style of dress while living here, they would be accorded much better treatment; and they are beginning to see this. Yet so extremely conservative are they that it takes a long time for any change of custom to affect them.

The Chinese bring their own theaters with them, as they are extremely fond of the drama. Most of their plays represent historical scenes of past dynasties, and it often takes weeks and even months to complete one play. A theatrical troop performed in Los Angeles for the special benefit of the members of the great National Teachers' Convention which met there, a play, representing in three acts a scene of two thousand years ago; viz., a contest by different kings for the possession of China. It was very much enjoyed by those who witnessed it.

The orchestra of cymbals, gongs, and screeching fiddles is something fearful. The audience sit with their hats on, watching the progress of the drama,

with its occasional terrible conflicts and record of valorous deeds. They come and go at will, paying according to the time they are present. The scenes are all of a serious character. No applause of any sort is ever indulged in. Actors are gorgeously dressed in the costume of the times which they represent; and no women are ever allowed to take

MEAL TIME

any part in the performance. The female characters are represented by young men who are carefully made up to resemble women; and who speak in a most distressingly shrill and squeaky voice.

The Chinese have also brought over the custom of celebrating their own New Year. One-half of their months have twenty-nine days and one-half thirty days, corresponding as nearly as possible to one

complete revolution of the moon. In this way they lose about ten days each year; to make up for which each third year has an intercalary month. For this reason their New Year occurs sometimes in January and sometimes in February.

Chinatown, during this season, puts on its gayest attire, and looks more like an oriental city than at any other time. Days are spent in preparation for this festival. The homes are thoroughly cleaned. The mottoes in inscriptions are renewed. Fresh tinsel, and colored bunting, and lanterns of every size and color and design hang everywhere. The streets are aglow with holiday trappings. All business is abandoned for the time. Every street and alley is thronged with men, clad in their finest holiday silks and satins. Throwing aside all care and anxiety they give themselves up to social ceremonies and sports, making this season of all others the most joyous. All the people are deeply stirred by the excitement of the occasion, and give themselves up to its festivities with true oriental abandon.

At the early dawn of New Year's morning, calling is begun. The custom of visiting friends and relatives on this day is universally observed. Each one has a folded red paper card to leave at the house where he calls. Light refreshments are offered, and the salutation of the season, *Kung hi fat tsoy la*, "Respectfully wish you joy and riches," are given and received. If friends meet on the street, they bow very low and shake their own hands. The

roar of fire-crackers and bombs, the clanging of gongs and the beating of drums, is incessant. It is carried just as far as the city authorities will allow. The Chinamen believe in noise to chase away all the bad spirits which have gathered during the year, so that the new year may be begun free from any evil influence. The lights at night present an appearance both brilliant and artistic. The streets are not so crowded as in the day, but indoors all is life and gaiety. Feasting, playing, and oriental amusements of many kinds, are engaged in, while work and sleep are banished for the time. The theaters, restaurants, opium dens, and gambling rooms are packed with eager throngs on pleasure bent.

The Chinese retain the funeral rites practiced in China. Dying men are often found in outhouses, and in rooms holding the bones of the dead packed away for shipment home. The Chinamen are very superstitious about persons dying in their houses, being afraid lest their spirits should haunt the room. The bodies of friends who die are dressed in their best clothes, or in suits prepared on purpose, and laid on the coffin, not in it. Provisions are spread out to feed the spirit of the deceased, and to appease other hungry spirits who may be hovering about. Friends gather around the bier and wail in sorrowful tones, and often hire mourners to chant the praises of the dead. When the ceremonies are over the body is placed in the coffin, and borne to the cemetery. A son can present no more acceptable present to a father than a nice coffin, which is

sacredly preserved in the house until needed by the owner. Coffins are often kept for years before they are used. Children often walk barefooted behind the hearse of a parent, dressed in long white robes (white being one of their mourning colors) bowed to the ground with grief. Strips of brown paper, pierced with holes, and representing money, are scattered along the road to buy off bad spirits which may be hovering near. After the burning of incense, and paper clothing, and the performing of other ceremonies at the grave, the friends hurry back with the food which was taken to the cemetery, and feast upon provisions which were avowedly prepared to appease the hunger of the departed spirits.

In happy contrast with these elaborate and hollow ceremonies are the simple and impressive rites connected with the funerals of our converts when any of them are called from the toils of earth to the rest of heaven.

The Chinese bring two great vices with them—opium smoking, and gambling. Touching the former I will speak in a separate chapter.

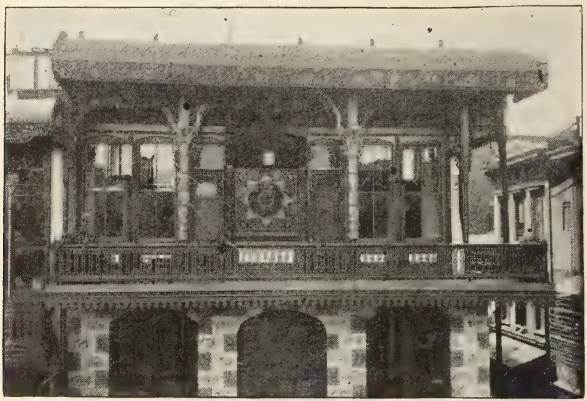
The gambling houses are found principally in alleys, and are distinguishable by their freshly-painted vestibules, heavy doors, and zigzag passages. A man is always seen standing in front as a watchman, to warn those within by pulling a string if danger is near, so that by the time the police reach the place, all have escaped by dark, secret passages known only to themselves. Report says that if weekly dues are paid, police raids are not to be

greatly feared. That such glaring violations of our laws should be allowed to go on is a sad commentary on the unfaithfulness of our reputed guardians of the city. For a time these bold gambling games were almost suppressed. To evade the law, these dens are now turned into so-called social and literary clubs; so that one in passing along the street may read, "Chinese Merchants' Club," "Pacific Asiatic Association," "Canton Literary and Social Club," and other titles of similar import. It is estimated that there are at present sixty gambling houses, and eight lottery headquarters in San Francisco.

ON GUARD

The Chinese bring their idolatry with them. They set up their heathen temples under the shadow of our Christian churches. There are eighteen of these temples in San Francisco alone: the Six Com-

panies each having one. The newest, largest, and finest is that of the Neng Yeung Company, on Waverly Place—being company house and temple combined. The principal idol in it is a great, red-faced, hideously grotesque Joss, dressed in gaudy robes, called Kwan Tai, the god of war. Joss is a corruption of the Portuguese word *dios*, or God



BUN SUN LOW RESTAURANT

All idols are called Joss; incense sticks Joss sticks; and a temple a Joss-house. Kwan Tai in this temple is very popular, as he is supposed to have much power in bestowing upon his devotees bravery, courage, and success in their undertakings. The temple is fitted out with all the paraphernalia of heathen worship. The principal decorations are gilded wood carvings, representing

KWAN TAI—GOD OF WAR

scenes from Chinese history and mythology; elaborate incense urns, gaudy paper flowers, the work of women in China; beaded silken tassels, and ebonized panels which some prosperous merchant has set up as a thank offering for a good business year.

The Chinese do not have set times to assemble for worship as we have; but individuals come to worship when they have any special thing to seek, or any special occasion for thanksgiving. They bring their offering and place it before the god, light their candles and incense, have the keeper strike the bell and drum to awake the sleeping god; and, kneeling, pound their heads on the floor and mutter their invocations. By means of two blocks and sticks of fate they seek to find out if the god has granted their request. They offer paper money, which is burned in a furnace, and changed into the currency of the gods. In the temple of the Kong Chow Company, there was recently sold to a temple keeper, for twenty thousand dollars, the exclusive right for a year to sell the things used in idolatrous worship. Verily idolatry is not yet dead!

The worship of ancestors, the strong belief that every nook and cranny of creation is filled with evil spirits, as well as the grosser forms of idolatry, have wrapped the Chinese in the intricate meshes of the most debasing superstitions. The work of Christianizing this great "Gibraltar of heathenism" on our western coast is a task which nothing but the divine power of the Gospel of Jesus Christ can ever accomplish.

This strange people, who have crossed the sea, and have set up their idols upon our shores, although mingling with us, learning our language, and observing our ways, are still really living for the most part in a world of their own. They remain isolated from us, retaining to the last their peculiar characteristics, and expecting some time to go back to live and die among their own people. The Chinaman only makes our land a convenience for the time being. As some one has said, "He does not even change his tailor or his barber while he stays here." He will never make America his permanent home. This is the very reason why we should give him the Gospel to take home with him.

The solemn thought ought to impress us deeply that the Chinese are bearing back to their own awakening country impressions for good or evil which they receive during their sojourn among us. The many thousands of them living in our midst become intimately related to us in business ways. To this nation is now being given one of the most wonderful opportunities that has ever been offered for helping forward the kingdom of God on the earth. Through the representatives of the Chinese empire who have providentially come to our shores we can send back the saving and enlightening influences of the Gospel, thus preparing a belated people to take their place in the world's onward march. How are we meeting this grave responsibility?

IV

OPIUM SMOKING

MANY of the Chinamen, as we see them in this country, are given over to the vice of smoking opium. They have a saying at home that "Opium shops are more numerous than rice shops." A vast number of China's teeming millions are the slaves of opium. It is intelligently asserted that more die every year from its effects than are born; and thus the population of the country is slowly decreasing.

Upon the British government lies the burden of blame for this great crime. When the English opened up India, they wanted a market for the product of poppy which flourished there so well, and they found it in China. To-day England's revenue from opium amounts to more than forty millions of dollars.

Although opium was not unknown in China before that time, yet the practice of smoking it was very far from being a common one. And never did a government make a more determined effort than the Chinese to prevent the curse of an evil habit from destroying its people. The opium war of 1842 was brought on by its attempt to stop the

importation of the obnoxious drug. China aroused itself like a strong man to shake off the giant evil. Penalties were imposed upon its use, even to the extent of putting its vendors and users to death. But what could the government do when foreigners were smuggling it into the country continually, right before their eyes?

Resolving that the trade should be broken up at all risks, and yet without directly attacking the foreign traders, the Chinese resorted to the Oriental boycott of the Foreign Factories in Canton. The government forbade its own people to have any intercourse with foreigners. Immediately every Chinese servant left them No man could be had for love or money to render them any service, or even to sell them food.

This state of siege lasted for about six weeks. At the end of that time the British merchants surrendered all their opium into the hands of the Chinese. It amounted to twenty thousand two hundred and ninety-one chests, which had actually cost eleven millions of dollars. The Chinese received it at the mouth of the river near the Bogue forts, and there destroyed it at the command of the Emperor by throwing it overboard, as our fathers destroyed the tea in Boston harbor. As it dissolved in the sea, great quantities of fish were killed, and that opium at least did not kill any Chinese. When the Emperor, Tao Kwang, was urged to legalize the traffic and tax opium, he gave utterance to these memorable words, "I can never consent to derive

an income from the vices of my subjects." This case stands as "a solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects, rather than to fill his own pockets from its sale."

As the result of the opium war which arose out of this affair, China was compelled to pay England

OPIUM JOINT

six millions of dollars for the opium destroyed, open five of her ports to foreign trade, and cede the Island of Hong Kong as an English colony.

The degenerate son of this noble Emperor gave way to the pressure of foreign ministers, and to help secure a revenue for the support of his tottering throne, legalized the nefarious traffic.

The opium-smoking habit was so well adapted to

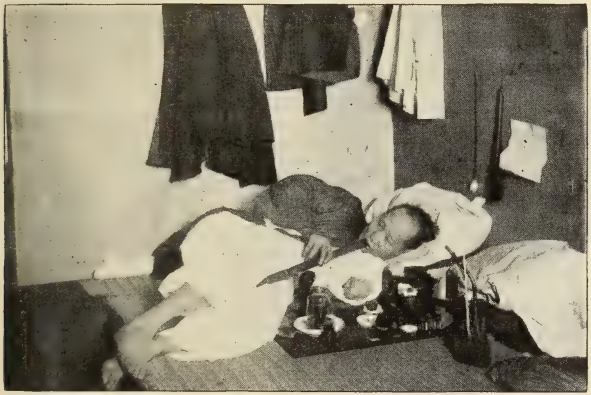
the Asiatic nature by its quieting, soporific, and yet gently exciting effect, that it grew with fearful rapidity. In order to meet the increasing demand, China herself began to raise the poppy in large quantities; and already those regions are becoming impoverished which have been devoted to its cultivation, instead of to the raising of food to support the population.

The opium-smoking curse has crossed the seas to our land, as well as to all the places where the Chinese go. Opium dens abound, both above and below ground, in San Francisco's Chinatown. To reach the subterranean dens one has to go down rickety stairs, along narrow pasages where darkness reigns, and into low wretched rooms whose horrors no words can describe. Far away from the din of outside life the silence of death reigns supreme. The air is full of the stupefying smoke of opium. No ventilation ever reaches there, and no light penetrates the gloom except from the feeble flames of a few flickering opium lamps. Men are found curled upon the bunks in different stages of stupefaction. Some are still conscious, while others are in a dreamy state of oblivion. Some are dried-up, sallow-colored sots; while others still retain much freshness and vigor, they having so far only indulged to a moderate degree.

No one can go through the Chinese quarters without seeing how prevalent the practice of opium smoking is. Every lodging house has its opium bunks, and the air is filled with its fumes. The

restaurants furnish opium couches, set in alcoves; much as our hotels do bars. Almost every store has its place in the rear where business transactions are made over the opium pipe. Every guild hall has its opium couch, and even some homes are furnished with them.

The Chinaman does not get drunk with liquor



A QUIET SMOKE

His convivial bowl is a cup of tea. The only kind of strong drink in which he indulges is Samshoo, or spirit of distilled rice, which he usually drinks in small quantities, as the wine cups are not larger than thimbles. It quickly flushes the face but does not inebriate. But he loves the opium pipe, and finds solace and enjoyment in that as in nothing else.

Opium does not lead a person to crime and deeds of violence as the drinking of liquor does, but its blight is none the less deadly. If it is not so violent in its effect, it is far more insidious. If it does not lead a man to beat his wife and children, it does lead him to sell them as slaves. It saps a man's physical vitality, and utterly ruins his manhood.

I do not assert that as soon as a man begins to smoke he loses all virility, and becomes enfeebled in body. This is what some suppose. The habit of smoking a few pipes a day may not show itself much for years. A moderate smoker, who has a strong constitution and strong will to hold himself in check, may continue the use of the drug without disastrous results upon his health or spirits. But even these at length become so much the slaves of the habit that they are too wretched and languid to go about their daily business without its stimulus. One who smokes even in moderation is not to be trusted. He soon becomes idle. He loses his moral sensibilities. His interest in work and ability for it are gone. His appetite for food diminishes. Mentally even more than physically, he becomes unfit for any responsible duty. The habit being an expensive one, he is soon brought to poverty. His days and nights are spent on the opium couch. His chains are forged tighter day by day, and very seldom is he ever able to emancipate himself from the tyranny of the habit which is dragging him down to death.

The question, what per cent of the Chinese in this country smoke? is difficult to answer correctly. In

New York City, a tour through Chinatown revealed the fact that one-fourth of the whole number of places were provided with bunks for the smoking of opium; while only three or four places were discovered where white visitors smoked. In San Francisco's Chinatown, it is a rare thing to find white persons smoking. No doubt much of it is done, but its devotees follow it in other secret places. Thirty, or possibly as high as forty per cent of the Chinese, and the one-half of these confirmed smokers, is perhaps as near the truth in regard to numbers as we can come.

The large amount of opium brought into our country every year, tells how prevalent the vice is. The drug comes in two forms—crude and prepared. The black, waxy, prepared article, all ready for the smoker, is the form in which it generally comes. Its importation has reached as high as one hundred and twenty thousand pounds a year. Owing to the decrease of the Chinese population, it is now considerably less than that. When we add the large amount which is constantly being smuggled in, it is easily seen to what an extent it is used. Our government receives a yearly revenue upon opium of something like three-quarters of a million of dollars.

We denounce Great Britain for her opium crime, but how much better is our own government, which has received many millions of dollars into her coffers, by admitting this poison into our land? How dare our government legalize the importation of prepared opium, when almost its only use is to

kill men? Surely it is blood money! Shall we not do what many of the better class of the Chinese themselves advocate, namely, have our government put its prohibitory seal on this curse, which is not only destroying so many Chinese, but which is also laying its blighting hand upon our own race?

V

"HATCHET MEN"

HIGHBINDERS openly flourish in our country as they could not do in their own. There their heads would soon roll in the dust. Here they carry on high-handed crime in spite of our authorities. "Hatchet men" is the name by which the Chinese themselves commonly call them. In view of the character of the men, the name is certainly a very significant one. As to the origin of the word "Highbinders," I have heard that it was first used by an Irish policeman in New York in speaking of a Chinese tough, and the word has stuck to this kind of Chinaman ever since.

The original society in China is called, Heaven and Earth League, or Triad Society. It was first formed for the purpose of overthrowing the reigning dynasty. Although it became quite powerful in South China, it was never popular with the masses, owing to the intimidation and oppression employed against those who would not join it.

The highbinders claim to have some relation to the Freemason fraternity. There is a popular tradition that lodges of Chinese Freemasons exist in

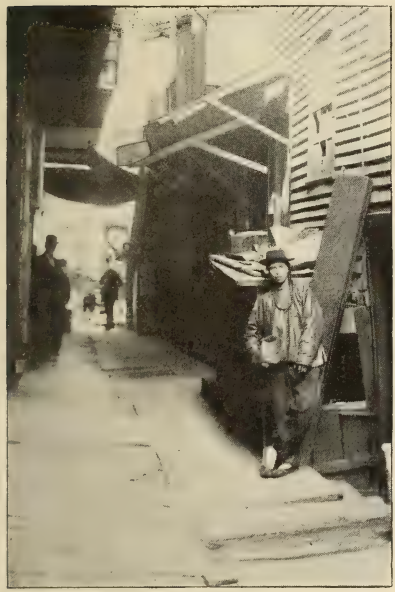
China. I remember, when a young man, hearing this asserted by Masons as a fact. There is no question whatever that many resemblances do exist between them. This is especially the case in the initiatory rites. But in reality there is no connection between them. If the Masons understood what the highbinders really are, they would be very slow to claim kinship with them.

In China there may have originally been some good things in the association, but if so it soon degenerated into an order whose aim was plunder and power. During the progress of the great Tai-ping rebellion which devastated so many provinces, and threatened at one time to overthrow the present reigning dynasty, the Triads were very powerful. But with the supression of that rebellion under General Gordon, and the execution of so many red-turbaned rebels, the Triad society seemed to go out of existence. But though it did not dare show its head for a long while, it still secretly lived, and in recent years has shown renewed life in the rebellious outbreaks against the government which have taken place.

The Triads, or highbinders, came to San Francisco thirty-seven years ago, and planted themselves in this soil under the high-sounding name of Chee Kung Tong, "Chamber of High Justice." While the society retains its old form, its character has changed somewhat from what it was in China. Being divested of all political color, it has come to be little more than a society of blackmailers, robbers, and

assassins. Professing to be a benevolent association formed for purposes of mutual protection, it is really a closely-organized band of villains and murderers.

The ordeal of initiation is said to be something terrific. Under naked swords and spears, before grim idols, and with cups of mingled wine and blood, and the decapitation of a cock's head as an intimation of what will be done in case of treachery, the novice, with awful oaths, is initiated into the order. There are many secret signs, passwords and symbols which are known only by the initiated.



HATCHET MEN

This hydra-headed monster has many branches. In the cities of the East it goes under the name of Ye Heng Ui. I have read a learned essay written by some American, showing that the Ye Heng Ui of the East was

a virtuous society. But while making a show of goodness, and even having on its roll some members of respectable character, who joined it under a misapprehension, it is a part of the same evil thing which has its headquarters in Spofford alley, San Francisco.

On this coast there are many highbinder societies. Some are branches of the Chee Kung Tong, and are organized for special kinds of work; but many of them are rival tongs. Some are especially connected with the gambling interests; some are organized to protect the brothels; and some for the importation and traffic in women. In case a woman seeks to escape from her life of slavery, as often occurs, the most common way of dealing with her is for a highbinder to swear out a charge of grand larceny against her, and she is cast into prison by the officers of the law. This puts her in the power of her owner, and if she returns, as she often finds it best to do, he lets the case of larceny go by default. But if she can get to the Refuge Home, the missionaries can generally protect her from those who would drag her back to infamy. Woe, however, be to the Chinaman who helped her to escape, if he is found out!

There are other tongs or guilds among the Chinese, which must not be confounded with the order of the hatchet men. I refer to the trades unions, of which there are many. The Chinese surpass any other people I ever heard of for societies. Many of them are "wheels within wheels." Each separate

object must have its own *tong* or *ui*. The most important of these trades unions are those of the laundrymen, cigarmakers, shoemakers, jean clothes tailors, underwear manufacturers, and other smaller unions. Their general character and object are much like those of our own unions. They regulate wages, settle disputes, protect each other from being wronged by white people, and protect themselves against their own people who would take away their work. This they do by strikes, and sometimes by the use of physical force. When a non-union man is found working among them, they quit work until he is dismissed. The members themselves do not seek work, but when out of employment report to the headquarters of the union, which thus becomes a kind of employment bureau. They defend their interests sometimes by employing

HIGHBINDERS' HEADQUARTERS

force to fight against other unions. This is when the "hatchet boy's" work comes in. If a member of their own union makes himself especially obnoxious his name is handed over to the hatchet men, and that Chinaman disappears. Nobody knows what has become of him. Perhaps he has returned to China, or has gone to the Eastern States, but more likely he has been blotted off the face of the earth.

If a man is to be gotten rid of, the hatchet men stand ready, for a consideration, to undertake the task. In secret conclave they deliberate over the case of one who has offended them, and select the agent who is to make way with him. He gets a round sum for the job. If arrested they agree to clear him in the courts, if he is imprisoned or killed a goodly amount is given to his family. Few Chinamen have the courage to stand against the fiat of this dark tribunal, and they all fear its power much more than they do our own courts of justice. They have different ways of dealing with those who have incurred their enmity. If it is not deemed prudent to assassinate them, charges are made out against them in our courts by means of false witnesses. A complete chain of evidence is forged by which many an innocent man is condemned. It is not only difficult to clear one against whom the highbinders have laid charges, but it is equally difficult to convict one whom they have undertaken to defend.

Many are laid under tribute to their blackmailing schemes. Their victims generally find it wiser to

submit to their demands than to offer resistance, and be ruined in their business, or lose their employment, if not their lives. The revenue of these hatchet societies is very large, hence they never lack for money to carry on their nefarious work. Money and cunning seldom fail to thwart the ends of justice, and accomplish what they undertake.

The highbinders have their regular band of paid fighters, who wear chained armor, carry revolvers, knives, and other kinds of concealed weapons. Nearly all the shooting affairs in the Chinese quarters of San Francisco and other towns, may be laid to their charge. The street battles which so often occur, are brought about by a contest between rival tongs. Perhaps there has been some slave girl stolen, who was under the protection of some other society, or blackmail is levied by a rival tong, or in some way the rights of others are encroached on, and a deadly contest arises, which nothing but blood can wipe out.

This class of the Chinese is confined to a comparatively small circle. The great mass of the people have no sympathy with these villains, and would be delighted to see them brought to justice. When, on several occasions, attempts have been made to put them down, the great body of the Chinese have been highly pleased with the prospect. It is hoped that the day is not far distant when these men who defy our laws, plot bloody conspiracies, and sustain vile haunts of vice, shall be suppressed. None

would breathe freer, or be more delighted at this result, than the law-abiding Chinese themselves.

These societies are not to be confounded with the "Boxers" of China. It is true, however, that the lines between all these different societies are hard to distinguish, and when interest demands it, they often run into one another. The "Boxers" are called *Ye Wo Kun*, or "Righteous United Fists." The character for fists is used also for boxing; hence the name. The name by which they are called among the better class of Chinese is *Kun Fai*, "Fist rascals." The Rev. W. O. Elterich, of Chefoo, China, says of them that they form a secret society, the members of which go through a drill, in which they invoke certain spirits by incantations, and then beat their bodies with a brick to harden the body until they can endure pounding by knives without injury. This drill probably gave rise to the popular nickname of "Big Knife Society." They are supposed to have an incantation consisting of nineteen characters. Those who know eight of these characters can fight ten thousand men; and those acquainted with sixteen or seventeen characters, can pull down foreign houses as easily as they can move a tea box. These are the stories circulated and believed in by the ignorant multitude. To convince the multitude of their immunity from harm they allow friends to fire guns at them, only a few paces distant. This is usually managed so that no serious consequences follow, but not always. They claim to be patriotic in their aims, their ruling

purpose being to preserve the land to the natives, and to drive out all foreigners. The motto is, "Protect the Dynasty, Exterminate the Aliens."

This society has spread very rapidly throughout the northern provinces, and is also extending into the southern part of the empire. It is favored by many of the high officials, and the Empress Dowager uses it to carry out her iniquitous plans. Since she has deposed the Emperor Kwang Hsu, who was heartily in sympathy with Christian progress, and has taken the reins of government into her own hands, she has been glad to use the Boxers in carrying out her anti-Christian and anti-foreign policy. In the convulsions now agitating China, this secret society is but a tool in the hands of the government for driving out foreigners, and destroying Christianity.

The Boxers were at first an athletic secret society which had been formed for mutual protection against bands of robbers in the province of Shantung. When the Germans seized so large a portion of that province upon the pretext of compensation for the murder of two missionaries, the Chinese believed it to be the beginning of an attempt to seize the whole province and even the entire Empire. This aroused the patriotic Boxer Society, and they determined to drive the foreign intruders from their country. To aid them in their work they laid claim to certain magic hypnotic powers by which they inspired the multitude to believe that they could make themselves invulnerable to foreign bullets.

and possess other supernatural powers. This Boxer movement spread with wonderful rapidity, and, with the encouragement of the government itself, led on to the frightful excesses and crimes for which they have become noted.

In California, as at many points outside of China, a Reform Association has risen which strongly opposes the Boxers. It was formed to put down the rule of the Empress Dowager, and restore the Emperor to his throne. For this reason it is called *Po Wong Ui*, "Protect Emperor Society." It claims a large membership, five thousand of whom are in San Francisco. Practically all the Chinese in the Hawaiian Islands are members. Its founder is Kang Yu Wei, who was formerly near the deposed Emperor as Advisor, but had to leave the country to save his head, upon which a high price now rests. The Society strongly favors the introduction of Western civilization into the Empire. No partition of China is one of its strong tenets. It looks to the overthrow of the Manchu Dynasty, and the restoration of a pure Chinese rule.

As the Chinese abroad are from South China, they are all opposed to the Boxers. The Christian Chinese of San Francisco, in a series of resolutions recently sent to President McKinley, said, "We deplore the Boxer insurrection in Northern China. The Chinese now resident in the United States have no sympathy whatever with this wild, murderous horde of misguided Chinese. It should be borne in mind by the American public that the Chinese

residing in this country come from the Kwong Tung province, of which Canton is the capital. Not only is there but little anti-foreign feeling in this part of China, but a growing spirit of friendliness. The Chinese living here have a much better understanding of Western people, by coming in constant contact with them; and the many Christian Chinese from the United States returning to that province carry with them the spirit of the truth."

VI

HOW THE TREATIES WERE KEPT

IT would be an interesting study in ethics to review the whole subject of Chinese immigration. But we must content ourselves with a brief history of the treaties regulating their immigration to our country, and of our entrance into China.

In February, 1844, while President Tyler was in office, Mr. Caleb Cushing succeeded in negotiating a treaty which gave the right of American residence at the five ports of China. Two clauses in that treaty have been called "Our Magna Charta in Far Cathay." The first gave the right of United States citizens being tried in their own Consular courts. The second granted to Americans resident in China the same privileges and immunities that are granted to any other nation. These two stipulations have been fully exploited by the press.

In 1858, a second treaty was arranged, during President Buchanan's administration, and the privilege of sending a minister each year to Peking, and the entrance for residence and trade to six new ports in China was secured. The following clause in this treaty furnishes food for thought in

the face of events which happened during the years from 1854 to 1882. "There shall be, as there always has been, peace between the United States of America and the Ta Tsing Empire, and between their people respectively. *They shall not insult or oppress each other for any trifling cause*, so as to produce an estrangement between them," etc.

There was no "estrangement" between the governments for a few years, but delightful harmony. To nearly all, the Chinaman was a friend and brother—commercially at least. For was he not invaluable in the family, for work on the Pacific Railroad, for the reclamation of tule lands, and for picking fruit in the orchards?

The favor with which the Chinese were regarded, in the main, during these years, led to the opening of negotiations for a third treaty. Mr. Burlingame, who had won a wonderful popularity with the Chinese government, while he was our minister at Peking, was appointed by the Chinese as their representative to make such a treaty, which was ratified by the two governments in 1868.

Note the language of this treaty: "The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects, respectively, from one country to the other for purposes of curiosity, of trade, or as permanent residents."

The harmony which had thus far, for the most

part, prevailed, began to be disturbed. Dark, threatening clouds began to gather in the political sky. While Mr. Burlingame was in San Francisco, in April, 1868, his mission was regarded as the inauguration of closer relations between the two countries. He and his Chinese retinue were treated with the most marked respect, and not a word was said in denunciation of the Chinaman. But a little later, and especially after his sudden death, the storm, which had been brewing, began to break. Everything which could be said against the Chinese and their vices, was set forth in the most sensational style. The tocsin of war was sounded, and the words, "The Chinese must go," became the shibboleth of the working classes on the Pacific coast. Such flaming headlines as "Boycott the Mongolian," "Coolie cunning," "Chinese perjury," "Tricky Chinese," bespattered the columns of the daily press.

Changes were rung on all the well-known poems from "Mother Hubbard," and the poor abused dog who found the cupboard bare, to the grand old hymn, "Strike for your altars and your fires," to show how menacing the Chinese were to our social and industrial institutions. One would think our food supply was soon to be exhausted by the hordes of incoming Chinese; and that our standing army must soon be called upon to defend our homes!

Riotous sand-lot and street meetings were held every night, and addressed by incendiary speakers of the Dennis Kearney stripe. The crimes and

vices of the Chinese, and the injury caused by their cheap labor, were set forth in exaggerated language. The low, idle elements of the cities were aroused to riotous acts. Such headlines as these were often seen in those days, "Chinese coal miners attacked at Seattle"; "Chinese expelled from Eureka"; "Chinese driven out of Tacoma"; "The hop pickers attacked at Seattle"; "Chinese miners mobbed at Cheyenne"; "Brutal riot at Denver."

Many young men belonging to the hoodlum class stood at street corners, where express wagons loaded with fresh arrivals of Chinese must pass, and with curses and vile epithets, which fortunately the Chinese could not understand, and with stones and pistols which, unfortunately, they did understand, emphasized the words of the treaty, "they shall not insult or oppress." If we except the Jews in former times, no people have been more despised and persecuted than the Chinamen in this Christian land. They have been stoned, spit upon, beaten, mobbed, their property destroyed, and they themselves unjustly imprisoned and murdered. All this in free America, under our flag, and in the face of sacred treaty rights.

At length the outcry against this barbarity reached the ears of our government at Washington, and a special embassy was sent to Peking to negotiate a fourth treaty. The Imperial government, with wonderful magnanimity, granted all that was asked, and a new treaty was made in 1880, the first article of which reads: "Whenever, in the opinion

of the United States, the coming of Chinese labor to the United States, or their residence therein, affects or threatens to affect the interests of that country, or of any locality within the territory thereof, the Government of China agrees that the Government of the United States may regulate, limit, or suspend such coming or residence, *but may not absolutely prohibit it.*" The second article declared that, "those Chinese laborers who are now in the United States shall be allowed to go and come of their own free will and accord, and shall be accorded all the rights, privileges, immunities and exemptions which are accorded the citizens and subjects of the most favored nation."

This treaty was scarcely signed before there arose brutal riots, bloody massacres, and cruel outrages against this defenseless people. For these no redress has ever been made. To crown all, on May 6, 1882, Congress passed the Scott Restriction Law; which, with the amendments afterwards made, prohibited all Chinese from entering our country, except the few privileged classes of merchants, officials, students, teachers and travelers. Shade of Burlingame! Spirit of 1868! What a faithful observance of solemn agreements by a heathen people, and what a violation of their letter and spirit by a Christian nation!

Yet even these laws were not drastic enough, and on May 5, 1892, Congress enacted the Chinese Registration Law, called the Geary Law. This law required all Chinese laborers to register within one

year after the passage of the act, and secure a certificate of registration, as evidence of their right to remain in this country. Merchants could also register, by way of precaution, if they chose. As a matter of course those laborers who were found in the country one year after the passage of the Registration Law, without a certificate, were liable to be apprehended and deported to China. The number required to register was thought to be one hundred thousand, but as a matter of fact only thirteen thousand two hundred and forty-three registered under this act, as the Six Companies, deeming it an unconstitutional law, ordered the Chinese not to register. A test was made. After an elaborate discussion of the whole matter, the trial finally resulted in declaring the law constitutional.

OPIUM GUEST ROOM

November 3, 1893, an amended act, known as

"The McCreary Bill," was passed, extending the time of registration for six months. One hundred and six thousand, eight hundred and eleven actually registered. This bill was designed to regulate immigration for the term of ten years.

These laws called for a revision of the treaties, as well they might. A new treaty, ratified by our government and the emperor of China, went into force December 8, 1894. This provided for absolute prohibition of immigration for ten years of all laborers, except the following privileged classes. "A Chinese laborer who has a lawful wife, child or parent in the United States, or property therein to the value of one thousand dollars, or debts of like amount due him, and pending settlement."

The enforcement of the exclusion law embodied in this treaty is found to work great hardship to the Chinese. They have to prove by not fewer than two reliable *white* witnesses (which are often difficult to procure), that they have a right to live in this country, or to land after returning from a visit home. When they do arrive, merchants, laborers, are all alike penned up, like a flock of sheep, in a wharf-shed, for many days, and often weeks, at their own expense, and are denied all communication with their own people, while the investigation of their cases moves its slow length along. The right of bail is denied. A man is imprisoned as a criminal who has committed no crime, but has merely failed to find a white man to prove his right to be here. A man is imprisoned, not until some one

proves his guilt, but until he, arrested on suspicion, can prove his innocence. The law thus discriminates against class and race. It treats the Chinese as no other nation under the sun is treated. These discriminating laws are a great and unnecessary wrong against a defenseless people, and their harsh execution makes matters still worse. The poor Chinaman, who has no friend, must abide by the requirements of an unjust law. He feels the great injustice that is done him by our government, and is righteously indignant at the manner in which he is treated by a so-called Christian people. Yet we wonder that he is so slow in conforming to our ways, and accepting the Christianity which we seek to impose upon him.

Under these oppressive laws the Chinese colonies in America have gradually diminished until they do not probably exceed in population one hundred thousand in the whole country, eighteen thousand of that number being in San Francisco. However, Mexico and Canada have extensive border lines, with a limited U. S. Customs' police force, where the guardians of the law are doing faithful duty, but the corruptions of officials at Hong Kong, Macao, and Canton, as well as at our own ports, make it easy for any one to enter under the specified classes, if he is able to pay what it costs.

As an illustration of the feeling toward the Chinaman, the children in one of the primary schools in San Francisco had bought an American flag for their use. When the teacher asked them for some

sentiment to inscribe upon it, one little fellow said, "The Chinese must go."

If the treaties with China have been so poorly kept at this end of the line it is well to remember that at the other treaties were forced upon the Chinese by foreigners, at the point of the bayonet. If China had been unmolested by foreign powers, she certainly would never have troubled them. Neither would she have been compelled, as she has been by all the instincts of self-defense, to learn the art of modern warfare. It should never be forgotten that treaties were thrust upon her for the purpose of gain and greed, whatever other pretext may now be offered. If the foreign powers, especially Great Britain, were brought before a righteous tribunal, how much might be said in extenuation of China's attitude to-day. The nations of Europe, by their superior skill in the science of war, forced their way into China, and compelled that people to open up their country, before they were prepared to come out and enter into an utterly new world. Ever since the iron heel has been planted upon a peaceable, quiet, industrious people, she has been dominated in a most unjust and insolent manner. Because she was rich in territory, covetous eyes have been upon her, and under pretense of reparation for some slight grievances, or for other causes, the partition of her country among the allied powers, has been the common talk of the world.

How would we feel if placed under similar cir-

cumstances? Human nature is about the same among all the races of earth. Is it to be wondered at that there is intense hatred of foreigners cherished by the Chinese? They are by nature a long-suffering, patient people, who will bear much and long. But when once aroused, they become vindictive, cruel and revengeful beyond all that is reasonable. Yet I doubt whether they have more of native savagery than that which crops out in other races when occasion arises. While there can be no excuse for her horrible murder of innocent men, women and children, yet there are many things to be taken into account when we come to the bar of exact justice.

VII

ORIGIN OF CHINESE MISSIONS IN AMERICA

THE presence of so many thousands of these strange people in our country, where the spirit of Christianity in some measure prevails, could not fail to arouse the interest of many warm hearts with the

THE OLD MISSION HOUSE

wish to do them good. Whatever might be thought of the desirableness of having such a peculiar people in our land, those bearing the spirit of Christ could

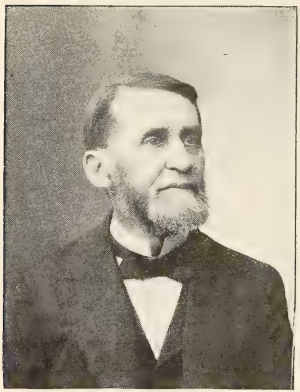
not leave them alone in their ignorance, without trying to put some gospel light into their dark minds. So, at an early date, organized effort was made to reach them.

In 1852, a Memorial was sent from the Presbytery of California to the Presbyterian Board of Foreign Missions in New York, asking that a Christian mission be planted among the Chinese on the Pacific Coast. To this request the Board most heartily responded.

Rev. Wm. Speer, D.D., who had been a missionary in Canton, China, for four years, and who was compelled, on account of impaired health, to return to this country, was appointed by the Board to this work. Dr. Speer's knowledge of the Canton dialect, and his experience in mission work in China, especially qualified him for this position. He, with his wife, sailed from New York in October, 1852, and entered the Golden Gate on the 6th of the following month. He was welcomed, not only by the Christian people of our own race, but also by several Chinamen who had been instructed in Christian schools in China.

Dr. Speer at once entered upon his mission work with great earnestness and zeal. He found that one of the most immediate and urgent needs of these immigrants was medical aid. Greedy and merciless ship owners at Hong Kong treated the Chinese much as the Africans were treated in the days of the old slave trade. Hundreds were packed down under the hatches of small vessels, or in miserable

old hulks of ships; the promised voyage of a few days being often prolonged into months. This, along with wretched food, brought on disease, so that in some cases, from one-fourth to one-third of those on board died, and were cast into the sea. Many of those who survived reached San Francisco broken down in health and in great need of medical help. Dr. Speer, being a physician as well as a minister, opened a dispensary, which was not only of great benefit to their bodies, but secured their confidence generally, and opened the way for a favorable hearing of the Gospel.



REV. WM. SPEER, D.D.

Regular preaching services were begun in February, 1853, before a large audience of Chinese and Americans. A Sabbath school was speedily commenced in connection with this service. The sermon was first preached in Chinese, and afterwards repeated in English. The first American missionary to China, the Rev. Dr. E. C. Bridgman, with his wife, being in the city, were present at this first service, and Dr. Bridgman made a short address after the sermon.

A number of Chinese Christians, who had been

converted in China, were found in San Francisco, and four of these were organized into a Chinese Church on November 6th, 1853. This was the first Chinese church in the new world. The elder chosen was Lai Sam, a brother of the wife of Leung-A-fah, a famous evangelist in China—the first native evangelist in modern times. He was ordained by Rev. Dr. Robert Morrison, the first modern missionary in China.

LEE KAN

Dr. Speer was encouraged in his labors, by seeing a number of men apparently led to faith in Christ, who afterwards bore faithful witness to the fact in their lives. Yet he baptized only one. This was Yeung Fo, who became an active, earnest colporteur of the American Tract Society.

Dr. Speer very early took measures to secure a permanent home for the mission. A lot was purchased on the northeast corner of Stockton and Sacramento streets, afterwards so well known as 800 Stockton Street. At the close of a lecture given by the Doctor to secure a building fund, a contribution from Americans and Chinese was received, amounting to eight thousand dollars. By other means twelve thousand more was raised. Later, this sum was increased by a loan of five thousand from the Board of Foreign

Missions; and a building suited to the needs of the work at that time was erected. The upper story provided a home for the missionary. The main story was a chapel and study; and the basement was used for school and other purposes. The building was dedicated in July, 1854. Subsequently the subscribers relinquished their claims upon the property, and it was deeded to the Presbyterian Board of Foreign Missions.

The writer has in his possession the original subscription book, which is an interesting little document. It contains the names of persons and business firms who were contributors to the building fund of the Mission House, many of whom are familiar to old Californians. Among them—many of whom gave five hundred dollars—are found such names as these: Henry Haight, John P. Haven, Wm. T. Coleman, James B. Roberts, Thos. H. Selby & Co., Flint, Peabody & Co., Nathaniel Gray, H. P. Billings, Palmer Cook & Co., and J. L. Folsom.

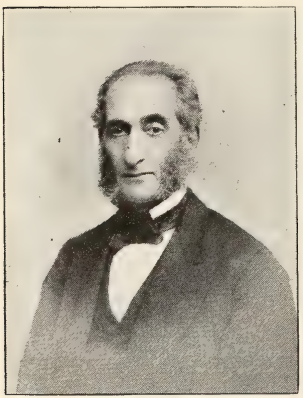
As many Chinamen, especially among the younger men, were desirous to learn English, an evening school was opened at an early date, and the room soon filled with scholars. This gave an opportunity not only to impress upon them religious knowledge, but to enlighten them in geography, astronomy, and other branches of science. Globe, telescope, magic lantern, and other apparatus were used in giving instruction. Many of the pupils developed into intelligent men who proved themselves very

useful in helping to elevate their own people, both in this country and in China.

Some of them are spoken of by Dr. Speer, as undertaking manufactures by American methods, and with American machinery. Others became intelligent and trusted employees in American financial and commercial establishments. One remarkable man was helped, through a noble Christian friend, to perfect himself in engine and steamer building. He constructed at San Francisco a beautiful and complete steamboat a few feet long. He afterwards exhibited at Sacramento a small locomotive, an open car, and a railroad track, which his friends claimed was the first passenger railroad on the Pacific Coast. After returning to China, he became connected with the Imperial Arsenal at Shanghai.

A newspaper was also established by Dr. Speer, called "The Oriental." It was a good-sized sheet, published in English and Chinese. Matter suited to the American readers was printed on one side, and that for the Chinese was lithographed on the other. It was paid for almost entirely by advertisements in each language. The Chinese part was under the management of Mr. Lee Kan, who had been educated in the Morrison Mission School of Hong Kong. And here let me say of Lee Kan, that for long years, although an unpright, useful, and highly respected citizen, he made no public profession of religion. But later in life he showed remarkable strength of character; and bore witness to the grace of God by

entirely giving up the long-indulged-in opium habit, and making a decided profession of faith in his Redeemer. He died in peace in San Francisco, and had a Christian funeral from our Chinese Church. Great respect was shown to his memory. Lee Kan was a member of the first Chinese Bible class in this country, which was taught by Mr. T. C. Hambly.



REV. A. W. LOOMIS, D.D.

The Oriental newspaper, during the two years of its existence, was of marked service to the mission. It accomplished much in the way of allaying prejudice, and in making the two races, who were so ignorant and suspicious of each other, better acquainted.

In 1855, those who were antagonistic to the Chinese succeeded in inducing the Legislature of the State to pass a very burdensome, unjust mining-tax law. This law was intended to drive all Chinese from the mines, if not from the country. In the face of impending ruin, the Chinese turned to Dr. Speer for deliverance. He boldly came to the front, and pleaded their cause in this great crisis. He prepared a strong plea for justice in a pamphlet, which was widely circulated. This was the means

of creating a strong public sentiment against these outrageous laws. He also presented to the Legislature a memorial signed by large numbers of our very best people, asking for a repeal of the cruel laws. Such an avalanche of protest was rolled upon each House, that they repealed the bills by a majority of three to one. There was great rejoicing among the Chinese, and they were deeply impressed by the fact that they were saved wholly by the application of Christian and humane motives. In both public and private ways they showed their appreciation of the benefits which they had received through the mission.

Dr. Speer's ability and lovely Christian character won for him the highest regard of all classes, and especially of the Chinese. He was untiring in his labors, not only in direct evangelical work for them, but he sought in all ways within his power to advance their welfare. For many years his name justly formed a green spot in the memory of the Chinese, and he was long known as "The Chinaman's friend."

His abundant and diversified labors proved too much for his strength; and after four years of successful labor, he was obliged to relinquish the work and return to the East.

There is another name which, along with that of Dr. Speer, is worthy of honor in this connection. I refer to that of Rev. A. W. Loomis, D.D. He too was the "Chinaman's friend." He succeeded Dr. Speer in 1859, and for thirty-two years was a

devoted laborer in this work. Dr. Loomis and his wife had been missionaries in Ningpo, China. The dialect of that province was so entirely different from the Cantonese, that he could not at first preach to the Chinese on the Coast. But because of his knowledge of the written language, which is the same in all parts of China, and, by the aid of an interpreter, he was able to commence Sabbath services at once. A Thursday evening prayer-meeting was opened; a suspended Sunday school was resumed; and an evening school, which was supported from the public school funds, was opened for the study of English. This school was, in fact, the first public school for Chinese in California, or in this country. Dr. Loomis for years spent much time and strength in carrying the message of salvation to the Chinese wherever he could find them. He visited them in their Company houses, in their stores, shops, and factories, and made tours into the adjoining towns, and into the mines where many were then laboring.

CHIN SHING SHEANG

All the members of the Chinese church organized by Dr. Speer, except two, had returned to China, and the church had become disorganized. Dr.

Loomis did not attempt its reorganization until 1866. On the 15th of March of that year, twelve Chinese brethren sent in a petition to the Presbytery of California, of which the following is a translation:

"We brethren, a few names, heretofore baptized and associated as a holy assembly for the purpose of hearing the Word, receiving the ordinances, and for mutual aid and oversight; also having for some years enjoyed the care and oversight of Dr. Loomis as pastor and teacher; now we respectfully petition the ministers and elders of California Presbytery to receive and understand [said petition], earnestly begging your honorable body to receive us, to watch over and protect us the same as other churches of your honorable Presbytery; and if consistent with the wisdom and pleasure of your worthy body, permit us to select of the brethren one to become a ruling elder, and also give to us as a pastor that person whom the honorable gentlemen, acting in behalf of the General Assembly, may from time to time select and send here to preach the Gospel. This is what our hearts desire.

"San Francisco, in the fifth year of Tung Cha, first month, twenty-fifth day.

"Kum Ah Lum, Sam Shuen, Tam Ching, Sho To Ming, An Yeang Shing, Mung Mau, Leang Tih Foo, Wang Ah Heng, Chin Shing Sheang, Woo Tsun Yuen, Tsoi Sheang Ke, Fung Shai Wo."

Four of these men had been baptized in China, but the other eight were the ingathered fruits of this

mission. The prayer of the petitioners was granted; the church was organized; and Chin Shing Sheang, who had been Dr. Loomis' teacher and assistant, was chosen and ordained as ruling elder.

Dr. Loomis toiled on alone for many years, but a time was reached when the demands of the mission called for more aggressive work. As I had been a missionary in Canton, and had acquired a knowledge of the language and familiarity with the customs of the people, I was requested to join him in San Francisco. Accordingly, in the summer of 1870, I left the church in Girard, Pa., where pleasant pastoral relations for three years had been enjoyed, and began a work which has been carried on with little interruption until the present time.

REV. I. M. CONDIT, D.D.

VIII

STEPS IN ADVANCE

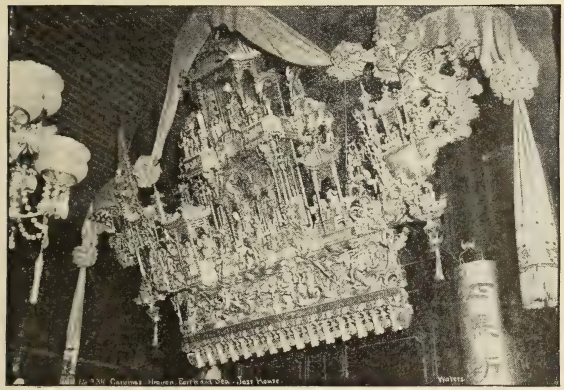
HE Presbyterian Church occupied the field alone, with one exception, until 1868. Rev. J. L. Shuck began work for the Baptists at Sacramento in 1854, but the work soon ceased to exist. In 1868 Rev. Otis Gibson, D.D., who had been a missionary in China for ten years, established a mission of the Methodist Episcopal Church, in San Francisco. A commodious building was erected on Washington Street for chapel, school, Rescue Home, and dwelling purposes, and vigorous work carried on. After the death of Dr. Gibson, the Rev. F. J. Masters, D.D., was called to the superintendency, and brought to it not only a valuable experience acquired in China, but a thorough knowledge of the Chinese language, and unusual power as a speaker. A Congregational mission was opened in 1870 by Rev. W. C. Pond, D.D., who has during almost the entire time been the efficient superintendent, with Rev. Jee Gam as active Chinese superintendent and pastor. In 1898 the mission secured a fine location on Brenham Place, and has fitted up the building for chapel, schoolroom, and quarters for Christians and

their families. The Rev. John Francis, of the Baptist Church, established a mission in 1870. After his death, the Rev. Dr. Hartwell became superintendent. By his efforts a Mission House was erected at the corner of Sacramento street and Waverly Place, for the preaching of the Word, evening school for men, and day school for the little ones. Since Dr. Hartwell's return to China, the work has been principally in the hands of the native pastor, Rev. Tong Kit Hing, who excels as a scholar, and as an effective, eloquent preacher. The opening of so many new missions awakened earnest Christian men and women in the Churches to some sense of their responsibility to this heathen people.

But outside of the missions, what could be done? A yawning gulf lay between them and the heathen population. The Chinese lived entirely within themselves, bound up closely in their own customs and superstitions. They were extremely suspicious of us, and cherished strong feelings of enmity against the people who had in many ways inflicted deep wrongs upon them. They had no desire to learn the religion of those who had treated them so unjustly and cruelly. All this made it no easy matter to get near them so as to allay their suspicions, and have them understand our good intentions. Even when this was accomplished, it seemed impossible to convey any religious instructions to their dark minds. The barrier of an unknown tongue lay between us. They had, for the most part, an imperfect knowledge of our business English, and

the language of spiritual truth was all a blank to them. Yet, difficult as the task was, there were noble Christian men and women with warm, earnest hearts, who were willing to undertake their instruction.

As the Chinese were anxious to learn English, the plan of *Chinese Sunday Schools* was adopted. They



CARVING OF HEAVEN, EARTH, AND SEA

were opened in nearly all the prominent churches of San Francisco, and at other important points on the coast. As the Chinese have gone east, schools have been opened for them, until now these schools are found in more than seventy of the cities and towns of our land where the Chinaman is found in any numbers. Those in Boston, Philadelphia, New York, Chicago, Pittsburg, and New Orleans are

especially effective. In these cities there are not only fine Sunday schools; but, to a greater or less extent, organized mission work, which has produced blessed results in the conversion of many scores and hundreds of souls.

Attendance upon the Sunday school for but an hour a week made progress very slow, and it took a long time for the pupils to be able to read the Bible with any intelligence. For this reason other work, where it could be done, was associated with that of education. The value, however, of the Sunday school is not to be estimated alone by the amount of English or by the actual measure of truth which was acquired, but also by the spirit of love which reached the hearts of the pupils through the teaching given by consecrated Christian workers. Sitting down by the side of a Chinaman, and teaching him simple words was as really teaching him Christianity as in the case of the missionary who preached to him the Gospel in his own tongue. They were deeply impressed by the unselfish, self-sacrificing, loving spirit of these teachers; and their humble ministry brought forth rich fruit in many a Chinese soul.

Some one going along the street, where one named Ah Wan was at work, heard him singing the hymn which he had learned in the Sunday school, "I want to be an angel, and with the angels stand, a crown upon my forehead, a harp within my hand." He thought it the best thing he had ever heard, that Ah Wan should aspire to the angelic state, and have "a harp" and "crown." But why not? May

he not become a saved soul in the spirit land? It might be absurd, if what an eminent lawyer once said is true—"I don't believe the Chinaman has a soul; and if he has, it is not worth saving." There are no people on earth who have proved themselves more susceptible to kindness, more grateful for what has been done for them, or more capable of entering

GROCERY

into the very spirit of Christ than the Chinese. From long years of experience among them I am perfectly sure of what I affirm.

The good work done in Chinese Sunday schools has no doubt been lessened by some mistakes which have been made. Designing Chinese have occasionally imposed upon loving, sympathetic teachers, and have cajoled them into giving aid which was

neither needed nor deserved. Scholars have sometimes been unwisely petted; and some have made profession of religion merely to please their teachers. When these returned to their heathen homes, they could not endure bitter persecution, and their religion melted away like dew before the morning sun. Under proper regulation, I do not see any objection to young ladies acting as teachers in Chinese Sunday schools. Some of these have done a noble and most successful work, and yet I think the practice has been occasionally abused. The indiscriminate receiving of presents, and even seeking for them, has also injured the good effects of the work. Still, the experience of many years has proved these schools to have been of incalculable blessing to thousands of Chinese. By their agency many have been led to Christ. Some of the brightest Christians have been nurtured in them. I have had excellent opportunity of meeting many of these scholars on their way home to China, and am glad to bear this testimony. One whom I met was converted in a Sunday school in Cincinnati, and after making in a washhouse what to him was quite a fortune, was going back home to devote his time and money to the teaching of his people. Another, from a school in Washington, D. C., spent some time in my chapel at Oakland, and I never saw a more warm-hearted, consecrated soul, or one more anxious to do others good. These are but two instances taken at random from among scores of the same kind. Those who are working in Chinese Sunday

schools have no need to be discouraged, but contrariwise, have every reason to be greatly cheered in doing their share in winning benighted souls to the blessed Redeemer.

Not only has the Gospel found its way into many hearts, making them Christians; but the study of English in the Sunday school, as well as contact with Christian people and with our civilization, has brought still more into a new world, and made them into new men. It has even improved their personal appearance, and has put a new light into their countenances, as is so often remarked upon by those visiting the schools and missions. The crust of ignorance and separation which surrounded them has been broken. A door has been opened into their inner beings through which new light begins to pour in. When a Chinaman once learns English he can never be the same man that he was before.

Although he may see much that tends to make a very bad impression upon him, yet our religious institutions, our Sabbaths with their services, the universal recognition of one God, together with all our appliances of advanced civilization, have a powerful effect in breaking up his faith in idolatry, and making him feel the throbbings of new life.

Hitherto Christian civilization has had all the disadvantages of contact with paganism on its own soil by a few missionaries and merchants; but here, for the first time, paganism comes as a visitor upon Christian soil, and sojourns for a while amid the genius and spirit of our Gospel institutions. What might

not be done with all this advantage, if we only acted according to what we profess! Even with all our failures, a deep impression has been made upon the minds and hearts of this heathen people. Though all has not been accomplished that was hoped for, on account of our wrong treatment of these aliens, yet the force of Christian life and truth has done not a little to overcome their clannishness, to stir their stagnant minds, to destroy their foolish superstitions, to lift them into a higher civilization, and to bring them into the faith of the blessed Gospel of Christ.

IX

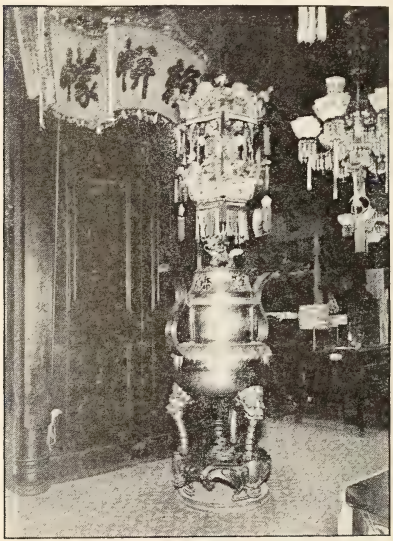
EDUCATION

HINESE Sunday Schools created a thirst for knowledge which they could not satisfy. For this reason evening schools were opened wherever it was practicable. The new missions started them, and all turned their attention to this branch of work as never before. Not that these schools ever for a moment took the place of the preaching of the Gospel; they were simply a net to draw the people in, that the truth might be preached to them.

The evening school of the Presbyterian mission grew apace until there were sometimes one hundred and fifty in attendance. The basement being entirely too small, it was found necessary to use the chapel as a schoolroom, and the hall as a recitation room. Great interest was manifested, and great advance made in the study of the English language.

The annual exhibitions of the school, which were held for a number of years in its palmy days, will never be forgotten by any who attended them. The chapel being entirely too small to hold the crowd of Americans and Chinese who wished to attend, the exercises were held in the great auditorium of the

First Presbyterian Church, which was filled to overflowing. I cannot give a better idea of what they were like than by making some quotations from reports written at the time by Mrs. Sarah B. Cooper: "The church was beautifully decorated in honor of the occasion; and every available space was occupied by eager listeners who had assembled to witness the carrying out of the interesting program of exercises. The body of the church was mainly devoted to the Chinese pupils, whose generally demure and immobile countenances had taken on their holiday aspect, and were all aquiver with enthusiasm and delighted expectancy.



BRONZE INCENSE URN

"After the preliminary exercises, Lum Lung gave the opening address. His plea for his own race was well put, and there was genuine pathos in the closing utterance, 'Treat us kindly, love us and help

us, and we will do our best to show ourselves worthy of your kindness.' Lee Bow repeated Scripture quotations with good enunciation and apparent comprehension. Fong Fon declaimed with much vigor, 'Keep to the right.' The playing and singing of Fong Doon was notably good. Bulwer's inimitable poem, 'There is no death,' was given by Ching Tong with an earnestness that might have been born of conviction. Lau To repeated the twenty-third Psalm with a clear intonation. The versatility of Lum Lung was shown in the nicety and precision with which he spoke, recited, played and sung. He ranks among the best pupils of the school. Lee Gim recited, 'O send forth the Bible, more precious than gold.' Wong Shiu gave, 'I love to hear the story,' with good effect. The quartette singing of Fong Doon, Lum Lung, Lu How and Loi Mong was creditable—time, expression, and harmony all being good. The recitation of, 'The old, old story,' by Lau King, Lee Ark, Loi Mong and Gaw Moy, followed by the singing of the same by the school, gave pleasant variety; and the zest with which the chorus joined in the refrain betokened genuine appreciation and feeling.

"But the feature of the entertainment most remarkable and best calculated to exhibit the intellectual grasp and keen appetency for knowledge of the Chinese was the examination of the classes in spelling, arithmetic, grammar, geography, history, and astronomy. The questions, which were varied and general in their scope, embracing a fair range

in all the different branches named, were promptly and correctly answered, not a single mistake occurring during the entire examinations. This is but an exemplification of the rigid painstaking and persistent fidelity of the Mongolian race, to whatever they set themselves to accomplish. And when it is remembered that all these pupils are busily employed during the day, and many of them a part of every evening, the improvement is most remarkable.

A GLIMPSE INTO THE FUTURE

"But I want most especially to emphasize the examination of Fong Noy, a very intelligent and scholarly Chinese, not only in the branches above named, but also in natural philosophy, chemistry and algebra, with all of which he seemed equally familiar. The most abstruse questions were answered with a clearness of mental perception, an evident comprehension of the subject,

and an originality of expression, that evinced something far higher than a mere technical knowledge of the subject under discussion. This was the more remarkable when it was ascertained that Fong Noy was employed all day, devoting his evenings only to study; and a part of these is occupied in learning the art of telegraphy. Rev. Mr. Condit, who conducted this examination, evidently propounded questions at random, without regard to any previous special preparation. Indeed, there was an entire absence of any suspicion of cramming.

"The best of the wine was reserved for the close of the feast. Sz Kwai with great energy and fire declaimed, 'Man the Life Boat' He was loudly applauded. Lem Shau was persistently encored in his rendering of Marco Bozzaris; Gow Moy was also cheered for his nice recital of, 'Twice had the sun gone down upon the sepulchre.' Fong Doon did no dishonor to Patrick Henry, in his rehearsal of that famous speech, which has been tortured and mutilated by many a youthful orator, beginning, 'They tell us we are weak, and unable to cope with so formidable an adversary.' Fong Doon showed himself equal to cope with the speech, and the audience cheered lustily. Two happily conceived dialogues, written to exhibit the difficulties in mastering the English, on account of the various modes of pronouncing the same class of words, provoked great merriment and cheers. The keen appreciation of the Chinese who spoke them, with their significant gestures, added greatly to their relish.

"When we note all we saw, we are astonished at ourselves that we show no greater zeal in this work of evangelization which God has placed at our very doors. As Rev. Dr. Platt so justly remarked, we have much to learn from this patient, painstaking people; and this wondrous juxtaposition of the two great races has a double mission involved in it. We are not dealing with a dull, stupid, besotted people, but with a keen, energetic, intellectual race; and whatever differences of opinion may exist in regard to the social or civil aspects of the questions involved in this commingling of the nations, there can be but one opinion in reference to the industrial and educational tendencies of Mongolian mind."

A CHRISTIAN MERCHANT

During this flourishing school period conversions were constantly rejoicing our hearts. Rich harvest seasons were enjoyed. Eleven were added to the church at two different communions during her history, nine at another, eight at each of two others, and smaller numbers at almost every communion. No one year has been specially marked by the ingathering of souls, but each year a steady advance has been made. In the year 1897 thirty-two were

baptized, fifteen of whom came into the church at one time. At the close of the century, and after nearly fifty years of existence, the San Francisco Church has received three hundred and sixty members; while in all the other stations at least five hundred more have come into obedience to the faith of the Gospel.

X

CHINESE Y. M. C. A.

CHINESE Young Men's Christian Association was formed in 1870. The constitution and by-laws are like those of our own Y. M. C. A., with adaptations to the special needs of the Chinese. The new movement was at the first a union of all denominations, and it soon became a very popular organization. Wherever the Christian Chinaman went, he introduced the Y. M. C. A. feature into the schools and missions. Soon, however, an amicable separation into denominational associations was made by the several missions, as it was found better for each mission to look after its own men, and to work along its own lines. All the missions have central societies in San Francisco, with branch societies at the different points where work has been established. To the central society all membership and contributions are reported.

The Association of the Presbyterian mission—which is the mother of them all—has branches in twelve different States, within a triangle having Boston, New Orleans, and Victoria, B. C., for the points of its boundary. There are thirty branch

societies in all, with several hundred members. More than a thousand members have belonged to this Association since its beginning. A number of the chapels which our young men have built, or helped to build, in China, have received liberal aid from the fund of this organization.

The Association combines social and religious elements, and is composed of both active and associate members. Any person of good moral character, willing to renounce idolatry, to acknowledge the fundamental truths of Christianity, and desiring to associate with Christians, may become an associate member. The Association by this broad policy has ever been helpful in leading the way out of heathenism towards the religion of Jesus, and into the Church of Christ. Those who enter it become learners in the truth, and most of them soon become ready to confess Christ as their Savior by being baptized into his name. In our present large building in San Francisco, there is a fine Association room, in which the members take much pride, keeping it in an attractive condition.

A large portion of the Chinese have wives, children and homes in their own land. We often call them "boys," but most of them are husbands and fathers. Chinese domestic life is well illustrated by their frequent visits to their native land. If they have been at all successful in gaining a few hundred dollars, as most of them have been, they wish to visit their friends in China. What they earn and save is not for themselves, but it is used for the

family. When parents, or elder brother if parents are dead, call for them to go home, they must obey at any sacrifice. If their parents are old and feeble, and wish them to return home to marry, their unquestioned duty is to obey. So, when they tell me they are going to sail at a certain time, they say, "My mother calls me to go home." And one of their first duties upon their return is to build a home for their parents, if it is needed, and marry a wife to take care of them. To a Chinaman it is not to "leave father and mother and cleave to his wife," but to take a wife of the parents' own choosing to serve his father and mother. To obey their parents, to toil and sacrifice for them, is a religious duty which the wide ocean does not in the least affect. A comparatively small portion of them bring their families to this country, and so they dwell among us without strong family ties. Yet they are great lovers of home, and very social in their nature. Hence they have connected with their Association a Young Men's Home. Members temporarily in the city, and those who are without work, find this an attractive social center. This brings them as near to domestic life as their circumstances will permit.

The society has its constitution and by-laws bound in a neat little book, along with the Ten Commandments, the Lord's Prayer, and the Apostles' Creed.

I speak of this important adjunct to Christian missions because the character of the organization has been misunderstood. Some have classed it with the

Chinese guilds, and have feared that objectionable features might be introduced into it, and its distinctive Christian tone be lost. To show more fully that its spirit and aims are what they should be, I give a translation of its Preamble, and of a few of the thirty-three laws which pertain to its nature and work:

Preamble:—"As doctrine eminated from Heaven, therefore holy men honor Heaven, and superior men fear Heaven. Emperors and kings are ordained of Heaven. Nothing whatever is able to contradict doctrine, or successfully oppose Heaven.

AN OFFICER IN Y. M. C. A.

"But alas, usages have ruined men's hearts, so that they are not as in olden time; and they now long for power, lust and riches. If they do not seek to please Buddha, then they wish to learn of the Genii. The doctrine of the good being blessed, and the bad suffering woe, is no longer understood. Those who seek doctrine and love righteousness are few. If it had not been that the true God loved the world, and sent His only-begotten Son, Jesus Christ, into the world to make known the heavenly doctrine, and the Holy Spirit to change men's hearts,

the wide world would be living as in a dream, and perish forever.

"Therefore we gather ourselves together and organize this Association, that we might inform each other about the true doctrine, establish ourselves to act according to the truth, and not fall into crooked ways; but be loyal to our superiors, dutiful to our parents, and walk in the right path. Though it is not easy to do this, yet, as young men, we ought to learn. For mutual aid, we ought to be joined together as loving friends, so as to exhort each other more earnestly, and polish each other continually by contact. This is what we deeply expect by this Association."

The first rule explains the name, and says, "The purpose of this Association being to exhort each other to do good, learn the doctrine of Jesus Christ's Gospel, love one another, and help each other to avoid temptation; therefore, we call it *Ki-Tuk Yau Hok Ching To Ui*—'Young Christians Learning Upright Doctrine Society.' We ought exceedingly to think upon this name, and reflect on its great meaning."

Another rule runs thus, "If any one wishes to join this Association he must have a member acquainted with his character to recommend, as one who desires to unite in order to learn the truth. It is the duty of all the members to make inquiry into the motives inducing any one to join; and after he has joined the society he is presented with a copy of the constitution, and of the New Testament, as a badge of

A CHRISTIAN FAMILY

his membership. He is required to keep the laws, and learn the new doctrine. He has to familiarize himself with the Ten Commandments, Creed and Lord's Prayer, that he may use them in the meeting, and wherever he may be."

A rule also reads, "In each meeting, whatever is good, each shall exhort the others to do, and to warn them against all evil. Those who are not members are to be treated kindly, and persuaded to come to school, and to learn the truth; hoping that they will reform from sin, become new men, and join the Association as brethren."

Another rule reads, "If any member does wrong, or breaks the rules of the Association, the officers shall warn him three times, and if he does not repent, he is suspended, and his name is hung up on the bulletin board. If he truly repents and acknowledges his fault, he can become a member again. But his name will have to be hung up for three months; thus informing the society of his desire to return. If the brethren are convinced that he is really sincere, then he will be acknowledged again as a brother. But if suspended a second time, he never can become a member again."

By one rule, all members are forbidden "to gossip in the Association room," and in their conversation they are "to respect each other," and show that they are "dwelling together in mutual harmony." Loud speaking is prohibited, that they may "make manifest their good breeding," and show "their respectable character."

No playing of dominoes or chess is allowed, as such games tend to cause trouble. The customs and laws of the American and Chinese nations are not to be discussed, as they have nothing to do with learning the truth, and there is danger of such discussion producing dissension.

VEGETABLE AND BUTCHER SHOP

XI

"ACTS OF THE APOSTLES" IN CHINESE

BECAUSE we have laid strong emphasis upon the schools and other organizations, it must not be inferred that these are the only factors in the work of the mission. Itinerate work has an important place, and we say from the heart, God bless the laborious native preachers and colporteurs.

Many noble men have been raised up in the missions of the various churches—not fewer than half a hundred in all—who have gone up and down this country, and have also witnessed for Christ in their own land. Mung Mau, Shing Chack, Sit Moon, and many others whom I cannot stop to name, all converted in California, rise up before me as I write. Zealous according to their lights, self-denying and constant, these faithful servants of Christ have gone about preaching and teaching, as did the disciples of old.

They have visited not only the larger towns of the interior, but have also gone to mining camps, villages, ranches, and all the localities where the Chinese could be found. As they have gone from place to place they have often traveled long distances on

foot, sleeping wherever they could find a shelter; preaching, explaining the Gospel, exhorting as they had opportunity. Sometimes their audience has consisted of only one or two, found in stores, in lonely cabins, or at work over their rockers in the mines. They have had larger numbers on the crowded streets of country villages, when men gathered in from the surrounding districts on the Sabbath; or on the streets in the Chinese quarters of the larger towns. A great deal of precious seed has been sown in this way. The dear heavenly Father only knows where the seed fell, and in whose heart it took root. And yet the hearts of the laborers, from time to time, have been cheered by seeing souls brought to Christ.

SHING CHACK

One of the native workers who has labored both in this country and at home, had the strange experience while in China of casting out devils by prayer, so that in all the region where he lived, he was known and sent for, as "the Jesus man" who cast out devils. Kum Lum, who worked in Idaho, was said to have been the best Christian in the State. The silver-tongued Tam Ching preached Christ in California until he was taken home by death.

Another convert is a valuable assistant physician in Dr. Kerr's great hospital in Canton. Kan Kai, the first man upon whom I pronounced the solemn baptismal words in Chinese, and also his friend Tsun Wa, are elders in the Second Church of Canton.

I want, however, to speak specially of four converts who were not only ordained by the church, but were also *fore*ordained from above, as ambassadors for Christ.

REV KWAN LOY

Kwan Loy was a house servant when converted. Not long after his conversion he felt called of God to preach Christ to his people, and began to study to this end. His employer sought repeatedly to have him return to work, and even offered him double wages; but Kwan Loy said, "No, I have started out to preach Jesus, and I will not turn back." He labored for a while in Sacramento, where the memory of his name is still fragrant; and then returned to China, with a heart burning for larger usefulness. He was a fine scholar in his own language, and an ardent student of the Bible, and so was soon fitted for active work. He longed to hold up Christ in his native town of Kau Kong, the most populous trade-

center in the silk district. The way opening, he joyfully went there and fitted up a chapel. Soon fierce opposition arose. Placards were posted denouncing him as a renegade. A reward of ninety dollars was offered for his head, but he fearlessly continued in the face of the most violent opposition to preach the Gospel. At length a mob, hired by the gentry for fifty cents each, broke into the chapel and destroyed all its contents. He and his medical assistant escaped to the city of Canton. By the aid of the magistrate to whom appeal was made, the chapel was repaired, and Kwan Loy declared his readiness to return. But scarcely had the doors been opened, when a furious mob, encouraged by those in authority, attacked the place, crying for the blood of the Christians. The persecuted band escaped through the roof, and with friendly aid reached Canton in safety. Kwan Loy's house and property were confiscated, but he loved Christ more than these. His wife and one of his brothers were soon after converted. The mission in Canton at that time had no native ordained ministers. The California mission furnished them the first one. Kwan Loy, with two others, was set apart to the ministry, and he was soon called to the pastorate of the Second Church of Canton, which he faithfully and efficiently served for a succession of years. Being a most prudent, reliable and consecrated man, he was sent up the North River, far into the interior, to Lein Chow, to open up and take charge of a difficult work. At

this post he still remains, laboring with indefatigable zeal.

Soo Hoo Nam Art arrived in California in 1875, a young man of twenty. He says of himself, "I had never heard of the Gospel and knew nothing of Christ until I came to San Francisco. When I heard of the Mission Schools I wanted to go to them, but I had to work so hard and so late to get my living that I could not attend, and my heart was almost broken because I could not go to these schools. The only chance I had to learn was on Sundays. How glad and busy I was on that day! I took my book with me to attend four Sunday schools, and one or two meetings every Sunday. After a year I had a better chance to learn, and found that Jesus was my Savior, and was baptized."

REV. SOO HOO NAM ART

Soon after this he went to Santa Rosa and opened a laundry; and in his desire to do his people good he was largely instrumental in opening a school which afterwards developed into the Santa Rosa Mission. Returning home to his native town of Chick Hom for a visit, he preached for nearly a year in the little chapel of the Canton Mission, and

opened a school in which, as he says, "fifteen boys were taught the way of life." Speaking of his mother and relatives, he says, "When I got home I told them what the Christian people believe, and what I knew of the Bible, and they were pleased to hear what I had to say, and received the Word of God gladly. Then we had a little prayer meeting in our house every evening."

Nam Art returned to California, and labored several years as a helper, his sphere of labor extending from Santa Rosa on the north to Los Angeles on the south. He re-established our mission in Santa Barbara, and in every way rendered most effective service. Going back to China, he was elected elder in the Second Church, in Canton. Later, he was licensed by the Presbytery of Canton, and succeeded Rev. Kwan Loy as acting pastor of the Church. More than one hundred were received into the church during his pastorate. Most of the time he preached fifteen times a week. In 1894, he again returned to San Francisco, and is now my assistant pastor, preaching every week in San Francisco, Oakland, and Alameda; conducting an evening Bible class, and doing many kinds of pastoral labor.

Huie Kin received his first religious instruction in connection with the Oakland Mission. He was converted in 1874. Before long the desire arose in his heart, as he says, to go to China, and prepare himself to be a missionary to his people. By the advice and help of Rev. Dr. Eells, who always took a warm interest in him, he and his friend Chin

Gim, went to Lane Seminary, in which the doctor was then a professor. He spent in all six years in study, some of the time in the seminary, and a part of the time at other institutions of learning. The Board of Foreign Missions then called him to New York, to take charge of a mission to the Chinese in that city. For nearly fifteen years he has earnestly given himself to this work; during which time he was ordained by the Presbytery of New York. Forty-four converts in all have been baptized in his mission. Many of these have returned to China, and have identified themselves with Christ's cause there. Some of them have opened schools and helped to organize churches, in places where, a few years ago, the name of Jesus was unknown.

REV. HUIE KIN

A recent year's record of Huie Kin's work in New York, shows an enrollment in the Sabbath school of three hundred and three names, and an average attendance of eighty-one. Thirty attended the Sunday-afternoon Chinese service; and twenty-five were in Huie Kin's Bible class. Four of the young men of this mission are now engaged as assistant superintendents of Sunday schools, and one is studying to be a medical missionary.

Ng Poon Chew, while a boy in China, studied under a Taoist priest, and was being fitted for the priesthood, when the desire to come to California seized his heart. He vowed before the idols which he consulted, that when he returned from "the land of gold" he would devoutly worship at their feet—a vow which he is never likely to fulfill. He first went to San José, where an uncle placed him in the mission school to learn the English language. After his conversion he came to San Francisco, and entered the Occidental school, and also pursued several studies under the Rev. Mr. Kerr. Feeling himself called of God to the work of the ministry, he entered the theological seminary at San Anselmo, from which he graduated with high honors. Shortly after being licensed and ordained by the Presbytery of San Francisco, he was placed in charge of the three mission stations of Los Angeles, Santa Barbara, and San Diego. Here he has given a good account of himself for energetic, successful work. He is often asked to speak in our American churches, and can readily command the attention and awaken the interest of any audience before which he speaks.

REV. NG POON CHEW

In 1898 Ng Poon Chew began the publication of a weekly Chinese newspaper, in connection with his other work. This enterprise became merged into a daily paper, published in San Francisco, the first daily Chinese paper published in our country. It has no Sunday issue. Though a secular paper in its general character, yet, being under the full control of Christian men, six-sevenths of the stock being held by them, it is a power for the advancement of truth and righteousness among this heathen people.

The paper is called *The Chung Sai Yat Po*, "Chinese and Foreign Daily News." In its production three different fonts of type are used. Each font has eleven thousand different kinds of characters, and each character or type is a full word; there being no alphabet in the Chinese language. As there are many duplicates of the more common words, there are two hundred and fifty thousand pieces in a font, or seven hundred and fifty thousand different pieces in the three fonts. This makes the setting of type an elaborate work. The type are cast in Tokyo, Japan. The Japanese use the Chinese characters in their written language, in addition to another set of letters which they combine with the Chinese characters.

Through the publishing of such a paper, Ng Poon Chew can probably do more for the advancement of his people in intelligence than in any other direction in which the forces of his life might be expended.

XII

"SO AS BY FIRE"

N the early days of mission work, there were, on the coast, very few good Chinese women. Here and there a respectable woman stood out as a type of the better classes at home. But soon men began to bring wives from China, or, what was more common, to take secondary wives here, they being a nation of polygamists.

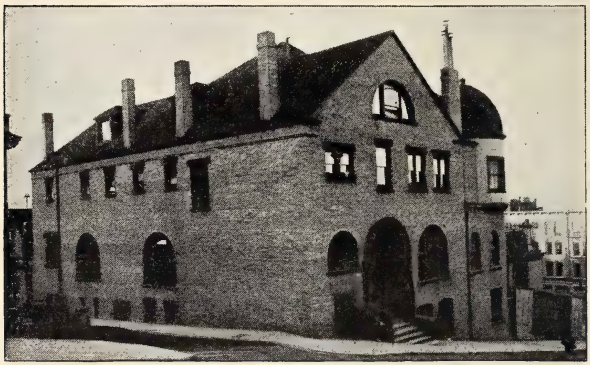
First wives are always, second wives are never, small footed. This is the reason why the custom of foot-binding is maintained. Parents want their girls to be first wives—not concubines, and so they bind the feet of their little ones that they may have this honorable place. Some say a queen who had club feet introduced the custom, that she might not be ashamed of her feet; but this is a doubtful explanation. Some are cruel enough to insinuate that the custom was introduced to keep wives at home, that they might not visit their neighbors to gossip. The custom has been in vogue for more than a thousand years. Few small-footed women are found here, which shows that most of the wives in this country are secondary ones; except in the

case of those who are Christians. Women with bound feet seldom go out, and hence there are more of them than many have supposed. The number of Chinese women gradually increased in this country, until, at one time, there were said to be six thousand in San Francisco alone—the great majority of whom were immoral. That class has, however, greatly decreased in numbers, while those living in families have increased. There are now not more that three thousand women in San Francisco, all told, of whom the larger proportion are of bad character.

In 1873, and in all the years since then, my wife has been regularly engaged in visiting among the Chinese women. This work has often been done by going through dark, winding passage ways, up two or three flights of steep, tortuous stairways, into small, illy-ventilated rooms. In these rooms meetings have been held, lessons in domestic and sanitary improvement have been given, and Scripture truths explained and applied. This has been a laborious work. It has not brought speedy results, but many have become interested, and through such desultory effort the foundation of what has afterwards become organized institutional work has been laid. Other missionary ladies have done a somewhat similar work.

A class made up of women gathered from these homes that were visited, was brought together in the upper story of the Mission House. These meetings were industrial and social in their character;

but religious teaching and devotional exercises formed a part of each programme. In these meetings Mrs. Loy Mong was very helpful. Her appearance was plain, even to homeliness, but she was one of God's own children. I understand she was converted through the direct influence of the Holy Spirit, without human agency. She lived and died a humble Christian.



RESCUE HOME

Mrs. Ching Yuen was the first Chinese woman on the coast to unite with a mission Church. She was brought to this country in 1860 as a hereditary slave. From the bonds of this form of slavery she knew no way of escape. She passed from one owner to another, until a Chinese merchant, one of the first and most interesting pupils of the mission school, purchased her, and made her his wife. They were

married by a Christian ceremony. Later, she stood beside her husband in the chapel, when they were both baptized and received into the Church. Having no children, they adopted three girls, two of whom married respectably. One was recently baptized, her husband having long been a member of the church.

About this time a few ladies organized societies for the purpose of establishing Chinese Rescue Homes. One of these societies was composed of ladies in connection with the Chinese M. E. Mission, who formed and fostered a Home, which has done most excellent work in the saving of many girls. The other was a Presbyterian society, which eventually became the Occidental Board of Foreign Missions, covering the whole Synod of California No history of work done for Chinese women and children on this coast would be complete without telling of the self-sacrificing efforts of the noble women of this board, and some of the many results of their labors. Mrs. P. D. Browne has been the able president of this board for twenty years. Through her administrative ability, and her strong personality, it has gone on developing and increasing, until by heroic effort on the part of the elect ladies who compose its membership, and by substantial aid from the Foreign Board in New York, the well-appointed structure at 920 Sacramento Street has been reared. This is now the Mission Home, and is the headquarters for much good work.

In 1878 Miss Margaret Culbertson came under the

care of the Woman's Occidental Board as missionary matron of their Home. There were ten girls in the home, who had been rescued from a life of slavery. At the close of her eighteen years of service, five hundred had found refuge within its walls, of whom the larger part were rescued by her personal efforts. A goodly number of these have been converted, the names of eighty being found on the church roll. Of these many have married Christian men and have gone out to set up Christian homes for themselves.

MISS MARGARET CULBERTSON

Miss Culbertson and her work are still held in very high estimation. She was no common person. Hers was an unusually noble character; a self-sacrificing and consecrated life. Just at a time in the history of the Home, when the condition of the Chinese was ripe for a great rescue work to be done, and when one especially fitted for it was needed, God raised her up as the one specially qualified to fill the place. It is emphatically true of her, that she came "to the kingdom for such a time as this." Most nobly did she fulfill her mission. She showed a brave, heroic spirit in visiting dangerous haunts of vice, and snatching Chinese girls out

of a life of slavery. She showed the same heroic spirit in defending their cases in the courts. But she showed heroism of a far more trying kind, by caring for, teaching, and training these undisciplined, ignorant girls in the Home; so that many of them became virtuous and useful Christian women. This part of her work required such tact, patience, and firm, yet loving government, that few indeed would have succeeded as she did. She gave without stint her strong physical strength to this trying toil, so that she was cut off in the midst of her years. But her life is not lost. It was a grand success. Although dead, she continues to live in the lives of those for whom she labored, and suffered, and died. The fragrance of her memory abides with all who knew her, and her example furnishes a powerful incentive to labor for Christ with the same consecrated spirit.

Of one of these rescued girls I will let Miss Culbertson speak in her own words: "When brought to the Home, she was scarcely six years old; her delicate form scarred and blackened by the daily beating of the woman who had made her a slave. Her case was brought before the Humane Society for children. Well do we remember her as we first saw her, sitting by the fireside awaiting our return from church. As we drew near and spoke to her she shrank away frightened, while tears and sobs were her only response. An hour later we saw her quietly sleeping on her pillow, her hand tightly clasping a bit of candy, that sweet comforter of child-

hood's sorrows. As she grew up to womanhood, she learned English, and became our interpreter." She afterwards married the Rev. Ng Poon Chew, who is a graduate of San Anselmo Theological Seminary, and has been, for a number of years the pastor of the Chinese church in Los Angeles. She is now the wise, loving mother of four sweet little children.

SUFFER THE LITTLE CHILDREN

On another occasion, Miss Culbertson, through a mother, learned of the babe which she had deserted, and with an officer, went to Fish alley where it was. The owner of the place said there was no babe there; but ascending the ladder to a dark loft, the little thing was found. The man in his rage declared he would sooner lose his life than give up the child; but by the support of the officer Miss Culbertson carried her off in her arms to the Home.

After troublesome proceedings in the court she was finally made the guardian of little Ah Lon, to whom so many are drawn by her sweet singing and attractive recitations.

I will only here speak of one more child whom a bad woman held for debt. She was rescued and carried to the Home by an officer; but the owner made a desperate fight to regain her. Seventeen times Miss Culbertson had to attend the trial. All the pleas that wicked ingenuity could devise, and corrupt lawyers advocate, were used; but finally the right triumphed, and she was saved.

XIII

P. P. A.

NITIAL letters, in these days, stand so often for the names of all sorts of societies, but perhaps none are more significant of all that is evil, than those at the head of this chapter. They represent a society in San Francisco which may be called in English "Procurers' Protective Association." It is organized for the sole purpose of importing Chinese slave girls. Its special work is the raising of money to meet the expenses of fighting our courts, eluding the vigilance of honest customs officers, and doing all that is necessary for carrying on this nefarious traffic.

The practice of courtesan slavery was introduced into this country as early as 1850. A Chinese woman by the name of Ah Ho, who came here from Hong Kong, saw that San Francisco was full of men of irregular habits, and that none of her countrymen had brought wives with them. At once she set her emissaries at work and women came by scores and hundreds. Respectable Chinese merchants tried to force the return of her first importation, but were absolutely compelled by our own

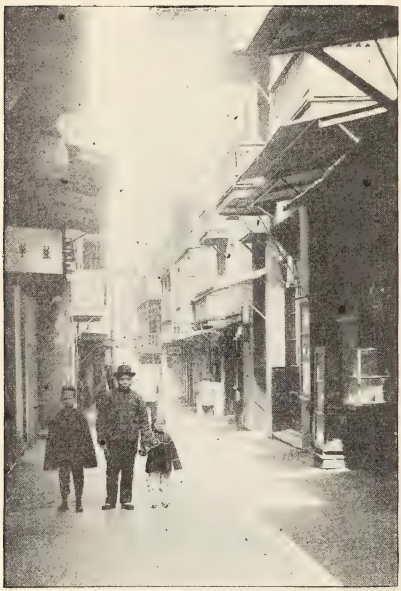
local law courts to submit to the injury inflicted upon them. The early importations were largely from the boat women—an ignorant, vicious class, who live in the boats along the Canton River and in the harbors of Canton province.

This hydra-headed evil planted in our free soil, under our radiant banner, gradually grew into a regular traffic of the vilest and most corrupt kind. As to the way it has been carried on, I am indebted for some of the facts recorded to Rev. John E. Gardner, Interpreter and Inspector of the Chinese Bureau, than whom no one is more competent to speak.

There are two ends to the line of this traffic—one in China, and one in this country. In Canton, Hong Kong and Macao are houses used for the sole purpose of training up young, innocent girls for a life of shame. None are too young to be secured, as they can be kept in these nurseries of hell until they are old enough to be sent out to their vile life.

There are different ways of procuring young victims. Many agents make this their sole business. They find parents who are so poor as to be willing to sell their daughters for a trifle; or who, to secure money for the vice of gambling or opium smoking, are willing to sell their girls to these traffickers in the flesh of innocent little girls. When the supply is scarce, there are gangs of kidnappers who steal or inveigle young girls from their homes. In these ways a large supply is kept constantly on hand across the waters.

On this side there are agents, whose only business is negotiating with parties in Hong Kong to import these victims to our country. They are made willing to come by the promise that in this land of gold are wealthy merchants who want them for wives.



OUT FOR A WALK

Written statements are sent over for these girls to commit to memory and repeat, when questioned by officials on this side—such as, they are coming to join their father, or brother, or relative of some sort. Since the passage of the Exclusion Law, the only plea on which they can land is that of being American born. Hence fathers, brothers, uncles, and cousins are trained to play their part in testifying that the girl was born here, and sent back when small. Highbinders generally act this part, for a certain percentage on each one successfully landed; thus coming to the aid of the P. P. A.'s in their evil work.

A case in point is that related by Miss Cameron, the intrepid successor of Miss Culbertson in Rescue Work at 920 Sacramento Street. "Jean Ying, the only daughter of a well-to-do Chinese manufacturer in Canton, lived quietly with her parents until about fifteen years old. One day Jean Ying went to visit friends who lived some distance from her home. On the way she was kidnapped and quickly spirited off to the distant seaport town of Hong Kong. There her captors kept her for several weeks, until a purchaser could be found who would pay the required sum (about one hundred and seventy-five dollars) for this human chattel, and agree to transport her across the ocean; for were she to remain in China the parents might recover her.

"At length a slave dealer is found who pays the sum required, and she is handed over to her new master. A few hours later she is hurried on board the great steamer which is about to set sail for San Francisco, and soon the shore of her homeland is fading out of sight. Days and weeks pass. At last the weary voyage is ended. Jean Ying is amazed and bewildered by much that is new and strange, and she knows not where to turn for help or counsel; so calmly resigns herself to fate, and answers the questions of the Custom House officers as she had been taught to do on the long voyage out.

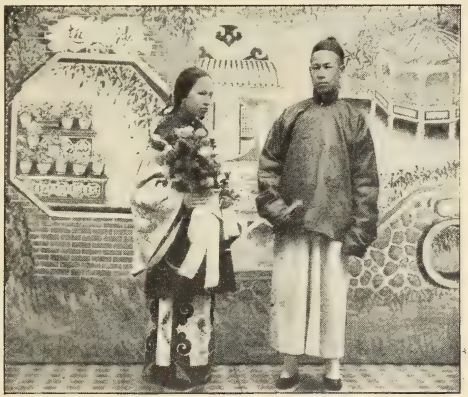
"Among these officials is one who reads between the lines of her little story, and soon dispatches a message to the mission; in response to which we hasten to secure a permit, and go aboard the

steamer to interview this little stranger, whose sad history we only half guess. At first she is quite unresponsive to our advances, but before we leave she has promised to send us word if she is landed and put into slavery. Weeks pass by and no word comes. At last one night a Chinaman appears at our door, and earnestly entreats that we go to the rescue of a 'very young' girl who has just been sold into slavery. We gladly consent, and as a token send her a bright red silk handkerchief, which will also aid us in identifying her. Late at night, protected by a police officer, we wend our way into Chinatown, and successfully make the rescue. Imagine what surprise and joy was ours upon recognizing in the bearer of the red silk handkerchief our little friend of the steamer. Jean Ying remained in the Home with us for some months, then under the

WHEN RESCUED

care of kind missionaries and one of our Christian Chinaman, she returned to her home and parents. Several letters have come back telling of her safe arrival; also two letters from her father expressing deepest gratitude to all who helped or befriended his little daughter."

Sharp, unscrupulous lawyers are always found who are ready enough to sell themselves to the business of carrying the cases through the customs and courts, and who make large sums when successful. Dishonest Custom House officials and interpreters have found it a profitable business to lend a hand towards landing these girls. Some of them who entered their office poor have in a short time retired rich men. This can be readily understood when it is known that a girl costing from one hundred to two hundred dollars in China, is worth here from one to three thousand dollars. Since the enforcement of



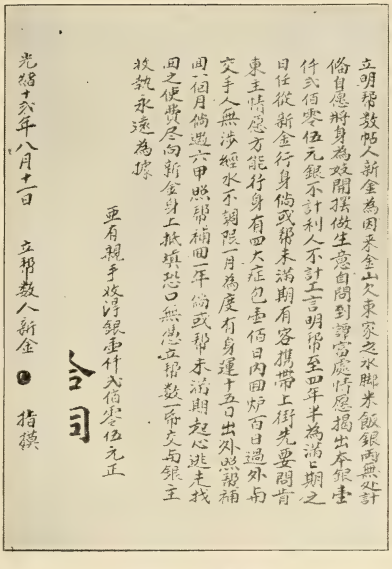
WHEN MARRIED

the Restriction Law, and the consequent greater difficulty in landing them, the market value of these girls has greatly increased. When they are safely landed, if not previously disposed of, they are decked out in gorgeous silk clothing, with gaudy jewels and highly-painted faces, and placed on exhibition for purchasers to see. When sold they are passed over to their reputed "husbands" to find themselves only brothel slaves.

Many rebel fiercely when they discover how basely they have been deceived. Let me give an illustration. One girl of sixteen, after being safely landed, was visited by a slave holder, and asked if she was willing to go and live in a house of ill-fame. She indignantly refused, saying that she was to be married in a few days. Then she became suspicious, and began to cry. The wailing of Chinese women is something fearful. They tried to quiet her with fine promises, but she could not be pacified. However, the man finally bought her for one thousand five hundred and thirty dollars, thinking by his ownership to force her into submission. As she obstinately refused, he starved her for days, beat her, and threatened to kill her. She heard in some way of the Mission House, and waiting for an opportunity, succeeded, with the aid of friends, in escaping to it, and was saved.

There is a class of little girls brought over, who are held in families as servants. Few Chinese homes are to be found without having in them one of these bond slaves. They are compelled to do

the drudgery of the household. Often they are quite well treated, as it is the intention of the owners to sell them as wives, when they become older; and they are in this way a valuable piece of property. But oftener they are intended for a disreputable life, and are treated in a most cruel manner. Some of them who have escaped to the Home have shown marks of the most brutal treatment. They are beaten, dragged by the hair, burned with hot irons, and scalded with boiling water. One was brought to the Home by a policeman at three o'clock in the morning, blackened and bruised by dreadful beatings, half-starved, and covered with filthy clothing. She ran into the street from a brothel, followed by a number of Chinamen, and took refuge in a restaurant. A policeman brought her out. She clung to him for protection. After fighting off the men who were



A BILL OF SALE

trying to get her back, he took her to the Home. She is now a Christian woman, living in a home of her own.

In the sale of these girls, there is always a written contract, or bill of sale, such as there would be in the sale of any dumb brute. The one exhibited here has the impress of the slave-girl's inked finger. The original is sometimes sealed in blood. The two half-characters is the divided signature, each party to the contract holding a copy. The inference is that no mistake can be made, as one-half of the signature held by one party is the complement of that held by the other.

The slaveholders do not easily give up their prey. Writs of habeas corpus are generally resorted to, and our American laws used to permit the return of escaped slaves into the dens of Chinatown. The arrest of girls, and the attempt to get them out of the hands of those who are seeking to save them, is done by villainous highbinders. The work of the Rescue Home has been carried on in the face of their unremitting, unscrupulous opposition, as well as in spite of the aid rendered by shrewd, unprincipled lawyers.

Until recently some of these slave girls have been brought over in every steamer; sometimes thirty at one time. For the present, as far as the port of San Francisco is concerned, this importation is stopped. This is largely owing to the work of the present interpreter, Mr. Gardner. He could not be bought, and understanding the wily tricks resorted

to he has used means to thwart the most deep-laid schemes for the evasion of law. The leaders of the P. P. A. are very angry with him for interfering with their profitable traffic, and have often threatened to take his life; but, under a fearless sense of duty he is doing faithfully the work which God has laid on him to do.

But I am glad to throw on the canvas the brighter side of this dark picture. After these girls are rescued, many a pleasant romance of love and courtship, according to American ideas, occurs in their experience in the Home. Happy marriages take place. The voices of bright little children echo through newly-created homes, and the bitter, revolting past is forgotten. But what of the thousands who are not reached by any mission Home? They are the slaves of greed and lust! How hopeless is their outlook! God pity them! Lovers of mankind, help them!

XIV

CHURCHES AND CHAPELS

A VISIT made to Southern California in January, 1876, revealed a most excellent field for work among the four or five thousand Chinese, found in Los Angeles and its vicinity. During this visit a flourishing Chinese Sunday school was opened. At the urgent request of Christian people, and for health reasons, it was decided to return to Los Angeles, and open a mission; which was done in April of the same year. A suitable building was speedily erected and dedicated; an evening school opened, which soon had on its roll fifty-four scholars; and a Y. M. C. A. was organized with thirty members. Within a year and a half seventeen converts were baptized. But the missionary's health failed, and he was compelled to relinquish the work. The mission, however, was planted of God, and He took care of it. The mission building passing into other hands, the Chinese brethren themselves heroically raised twelve hundred dollars, and purchased a lot, on which, by the aid of the Board of Church Erection, a chapel was built at a cost of eleven hundred dollars.

After nine years, when I returned there for a season, I found that the vine which had been planted in weakness was bringing forth fruit. Many interesting young men belonged to this mission. Some of them became noted for their consecration, and for their literary attainments. One bright lad named Ham Chiu was not more than twelve years old when I baptized him. At first his uncle was very bitterly opposed to his having anything to do with the mission, and severely whipped him, and shut him up in a dark room. He came to us in his trouble, and we sent for his uncle, who came to see us. After much explanation, he consented to the boy's return to school. He learned very rapidly, and soon became an active Christian.

After leaving Los Angeles, we lost sight of him for a time. In 1888, while in Brooklyn, N. Y., on a visit, Mrs. Condit and I received a card from a caller. When he was ushered to our room, we found in him a handsome young man, dressed with exquisite taste in American style. He said to us, "Don't you remember Ham Chiu, the little boy in Los Angeles whom you baptized?" Of course, we did. "Well, I am that boy." We were astonished and delighted to see him.

His story was as follows: He left Los Angeles soon after we did, and shipped from San Pedro as a cabin boy on an ocean steamer. He had been all over the world as a sailor, always carrying with him the Bible given him in the mission. One day he landed in Boston, where he left the ship and

sought a mission school. Later he went to New York. He had for his teacher there the wife of a prominent physician. She was greatly interested in him, and took him into her family as a servant and office boy. He showed such bright parts that he was allowed to employ a portion of his time in study. Finally he entered the medical college, and when we met him he was nearly ready to graduate. This he ultimately did, and is now known as Dr. Thoms. He is at present in charge of the Chinese Hospital in New York, and is an active Christian man.

YIP KIM YOW

To show the effect of one little, unconscious act, he told me that he was not interested the first night he went to school, and had no intention of returning. But as he went out of the door, I kindly put my hand on his shoulder, and invited him to come back. That little act, forgotten by me, changed his whole life.

Another half-grown boy, named Kim Yow, entered our school at its beginning. We taught him the alphabet. He learned English rapidly, and became ambitious to do something better than work in a family. Finally he entered a store, and devel-

DELEGATES TO C. E. CONVENTION

oped into a bright, active business man. During all these years he has been one of the principal helpers in the mission in Los Angeles; and when necessary, takes charge of the services of the church with great acceptance to all. Recently he has been chosen one of the elders of the church. Many visitors from the East buy Chinese goods in his store, and ever find him a most courteous, gentlemanly man.

One more case. When preaching on one of the streets of Los Angeles, a young man, Mo Heng, was attracted by what I was telling about the earth being round; and about the relative positions of the United States, China, and Palestine. I was showing that the Gospel, beginning in Christ's native land, had gone westward to America, and we had heard and embraced it; but it was now traveling onward, and would, in time, be embraced by the Chinese. Mo Heng came to the chapel, and was among the first to be converted. Soon a burning desire seized him to carry the Gospel back to his people. He studied in Canton for a while, and for years labored as a native helper. Dr. Henry says of him: "He became a preacher of unusual ability. Full of gentleness and deeply imbued with the spirit of the Master, his desire was to bring the truth to his own family; but instead of the joy he hoped to cause, he was received with storms of abuse. Their indignation knew no bounds; his wife and mother poured reproaches upon him in a ceaseless stream. He was in charge of a mission out-station; but his wife refused to accompany him to the place, yet com-

plained of his neglect in separating himself from her. His young brother became his pupil, and soon professed conversion; on his return home he was beaten, imprisoned in a room, and subjected to great cruelty in order to compel him to recant. Mo Heng hastened to his rescue, but could not prevail on the mother to allow him to return to the station. Excuse after excuse was made. The field work was behind-hand, and he could not be spared. This objection was met by Mo Heng and the missionary who accompanied him becoming husbandmen for the time, and hoeing the sweet potatoes and other crops requiring attention. The boy, however, was not released; all their efforts only extracting a promise, never fulfilled, that he should follow them to the station in a few days. Every day beholds the striking fulfillment of the words of our Lord, "A man's foes shall be they of his own household."

Mo Heng was the first one to open up work in the large market town of No Foo, and help plant a church there. He spent his life in "labors abundant," and died peacefully in Canton, in the arms of Dr. H. V. Noyes, to whom he was very warmly attached. But the work which he inaugurated is moving on. Our Chinese brethren of America have built a fine chapel in No Foo, and a promising and growing church exists there. Since the founding of the Chinese Church in Los Angeles, one hundred members have been received into its fold.

On leaving Los Angeles, in 1877, we came north, and after restoration to health, entered on the active

work of establishing a mission in Oakland. A flourishing Sunday school was found in connection with the First Presbyterian Church, with seventy-five scholars, and twenty-five teachers. A lot was purchased, on which was erected a suitable chapel and dwelling. July 7th, 1878, a church was organized with sixteen members, of whom thirteen were from Dr. Eells' church. This little church was

OAKLAND CHAPEL AND DWELLING

greatly blessed of God, and no Communion passed without additions, so that within a year after its organization it numbered fifty-one members. For years an interesting feature of this mission, was an open-air service held every Sabbath afternoon at the Jute Mill, where eight hundred Chinese were employed.

This mission, through all the passing years, has continued to maintain a vigorous life, and the opening century finds it still prosperous. One hundred and fifty-six have been received into the church since its organization. Any one who attends the Thursday evening prayer meeting, and sees the loving cordiality manifested by all, is constrained to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity." One of the elders was at one time a confirmed gambler. But one of our active Christian men labored with him, until he was converted and reformed; and now no lovelier, more earnest, or more active Christian man can anywhere be found.

The destitution of the Chinese living in outlying towns created a strong desire to begin a work among them at as many points as was practicable. In eleven of the most important places in the State, stations were established, the results of which have been most satisfactory. Many of these stations have an interesting history, which I am able to touch upon very lightly.

Several beginnings were made to teach the Chinese in San José, but the organized and persistent opposition of certain classes to the Chinese in the San José Valley rendered them abortive. The M. E. Church of the city was burned to the ground, on account of a Chinese Sunday school having been opened in it. After long effort a room was obtained, which served for the Sunday school, and evening school, and also as an audience room when

the missionary and his helpers came to preach the Gospel. Some thirty-five in all have been baptized; and one, Rev. Ng Poon Chew, of Los Angeles, now an ordained minister, was converted in this mission.

The Sacramento mission was begun in 1870, by the establishment of a Sunday school in Westminster Church. An evening school was organized soon after, and for many years the work was in a flourishing condition. During its existence sixty-seven have confessed Christ as their Savior, and thousands have received Christian instruction.

Rev. Nam Art spent a month in Santa Barbara in 1885. As a result of his efforts, a mission was established there, which is still in successful operation. Through the efforts of Mr. Adams, a consecrated layman, a lot was secured, and a neat chapel erected at a cost of thirteen hundred dollars, of which four hundred were given by the Chinese. Later, they built, in the rear of the lot, an Association hall and home for themselves, at a cost of six hundred dollars. This makes a nice property for the use of the mission. Twenty-two have been received into the Presbyterian Church of Santa Barbara, under whose care the entire work has been placed.

A mission in connection with the American Church was begun in San Diego in 1889, which has been the means of bringing thirty-seven Chinese into the church, and we trust into the kingdom of Christ.

Alameda has a flourishing mission. I first organized a Sabbath school there in 1877, and not long

after an evening school was opened. Later on it was moved into the parlor of Mrs. Flora J. Fraser, and was taught by her without compensation. The school became too large for the parlor, and, in 1891, an excellent lot was given to the Board by Dr. Loomis, on which, by the contributions of Americans and Chinese, a comfortable chapel was erected at a cost of one thousand, four hundred and twenty dollars. This is called "The Bible Mission," as so much prominence is given in it to the study of God's Word. It is a growing work, and to it the church of Alameda gives a warm and helping hand. Twenty-six have been baptized. Thirty-three have joined the Christian Endeavor Society, and thirty-eight the Y. M. C. A.

Santa Rosa has an interesting history. In 1878, some Christian Chinese began a laundry in that place, and in order to work for Christ, built a room for a school close by their washhouse. Volunteer teachers taught the Chinese week-day and Sunday evenings. The school was prospering, when the room was raided by hoodlums and destroyed. This, however, did not discourage the young men. A room was rented, and a regular teacher engaged. From this little mission have gone out some earnest converts, who, in other parts of this country, and in China, have exerted much influence for good. Thanks to the exertion of friends, they have now a pleasant chapel. Not fewer than twenty have been converted, and three children have been baptized.

There is an encouraging mission in San Rafael,

ALAMEDA CHAPEL 167

with twenty-five scholars in the school. Thirteen have been baptized and received into the church. The mission in Stockton was begun in 1890, on the occasion of a visit by Rev. Mr. Kerr. There is an evening school, a Sunday school, and Y. M. C. A., supported entirely by the Chinese and local church. Eleven have become the followers of the Savior. Eighteen young men in Napa have professed Christ. Lee Ling, for many years, indeed as long as he lived in Napa, conducted the Chinese service, and labored to bring his countrymen under the influence of the Gospel. Now, in his native town in China, he is carrying on the same work for the Master. He has opened up a little chapel in Kum U, and is raising money among the brethren to build a larger one.

The Congregationalists have stations at many important points on this coast, manned by efficient native helpers. They have always paid special attention to this form of work, and have accomplished results similar to those which I have already mentioned. The Methodist and Baptist missions have, in addition to their central work in San Francisco, also opened day schools and Sunday schools in many towns in the State. Preaching, in chapels and by the wayside, has been given the prominence which belongs to it as a divinely appointed ordinance for saving souls. Little stations have been established by all the missions, and much of the good work accomplished has centered about their day schools and Sunday schools.

XV

NATIVE SONS AND DAUGHTERS

CHINATOWN swarms with children. As one goes along the street, they are seen at every turn and in every nook and corner, playing very much after the fashion of American children. Indeed it is often painful to see how Americanized they are becoming, in some particulars at least.

Reverence for ancestors is regarded as the chief virtue in China. The young grow up feeling that their first duty is to their parents. The government wisely encourages the practice of this virtue. Special cases are reported to the Emperor, and sometimes he is requested to make favorable mention of them, so that others may be encouraged to follow in their footsteps.

A story is told of little eight-year-old Woo Mang, or "Brave and Talkative," as the name means. His parents, to whom he was most dutiful, were very poor and could not afford mosquito curtains for their bed in the summer—*a sine qua non* in the domestic life of the Chinese. Our little Woo Mang used to get into his parents' bed early in the evening, and let the mosquitos do their worst at biting

him for an hour or two; and when they were surfeited with his blood, he got out of the bed, and called his parents to sleep in peace. Some little sons in this country might not fancy this method of showing reverence for their parents.

Twenty-six hundred Chinese in San Francisco are under eighteen years of age. Two thousand of these are of school age; six hundred being under six years old. There are seventeen hundred native sons and daughters of Chinamen. Many native born children have gone back to China. If they should return and claim their right to live in this country, it would swell the number to three thousand. It is an interesting fact that in 1895 a Native Sons' Parlor was incorporated, in which many of them take much pride. The constitution of the Parlor is not only patriotic in its spirit, but also educational and moral in its aims and requirements. "Every member must first abide by the laws of the United States of America." Opium smoking, gambling, carrying concealed weapons, keeping company with immoral women, rough playing, and the use of intoxicating drinks are prohibited. Two hundred are enrolled as members. There are four hundred Chinese in the city who are old enough to vote. Of these one hundred and fifty, by reason of ability to read and write, are entitled to vote, though only eighty as yet have exercised the right of suffrage. The others do not esteem their privilege as highly as they should, and have as yet failed to register. It is amusing to note how obsequious some politicians

are to these native sons. We wonder why this is so! Sixteen of them went to Manila in the United States Navy, and one young man went into the volunteer army from California.

A Chinese public school has been in existence for several years, the nucleus of which consisted of scholars taken from the Presbyterian mission school. It has now five American teachers, and an enrollment of one hundred and fifty scholars. The English school closes at two o'clock, in order that the afternoon and evening may be devoted to instruction in their own language, given in their own schools. The Methodists, Baptists, and Presbyterians have each mission day schools for children, in which are enrolled about two hundred and fifty scholars. Many half-grown boys are also found in the evening schools of the various missions.

HENRY AND HIS FLAG
"I say hurrah for the United States."

In the first days of mission work there were not many families, and only a very few children. However, as the children began to increase, a school was opened for them by Mrs. C. H. Cole, as early as in May, 1869. Mrs. Cole continued to teach the little children until her death in 1876. For many years an undenominational society of ladies supported her school, until finally it was given over to the Presbyterian Board, and after the death of Dr. Loomis, was called "The Loomis Memorial School." Mrs. Cole was a woman of more than common ability and culture; and possessed strong faith and great cheerfulness amid very heavy sorrows. The last report which she made showed an attendance of forty-one scholars, of whom twenty were native born.

When this school passed into the hands of the Presbyterian Board, Miss Jessie E. Wisner became its teacher, and under her care it reached its highest efficiency. Miss Wisner had been a missionary in China, and spoke the Canton dialect with great readiness. This, together with her devotion to the work, her love for the children, her indefatigable visitation of them in their heathen homes, and her care for the poor and sick, made her school not only large in numbers, but also wide-reaching in its spiritual influence. Some who have since taken high positions as business men, and some who have become useful Christians, received their education in this school.

Environment has much to do with the character

of Chinese boys and girls. At one time this school was located in a notorious old building, called "The Globe Hotel." The entire house, except the one bright spot occupied by the school, was in possession of gamblers and highbinders. Sentinels were employed to stand in the halls and about the doors, to guard the inmates against surprise by the police. The influence of all this reacted upon the children in their homes. The teacher, when visiting the children, was often met by such exclamations as "O, teacher, me play policeman. Man keep gamble house. I come with big ax, chopee door down, too muchee boy inside all run away, all the same Globe Hotel. I can no catchee him, no can takee him jail." After moving into their new rooms, the boys, instead of playing gambling house, imitated store-keepers, car conductors, travelers, and similar characters.

SMALL FOOT AND SHOES

OCCIDENTAL SCHOOL

Several of the children reported to their teacher that they would never worship idols again. One dear little fellow went home after one of his lessons and threw the family idols on the floor, telling his mother they were all false, and that he would never bow to them again. His mother at once gave him a severe beating, but it made no difference, he stood firm. He said, "I say 'Now I lay me down to sleep' in Chinese, before going to bed, and in the day too, so that Jesus won't forget me."

One day a well-known minister and his wife, from a distant city, visited the school. They sat quite unmoved, only remarking, while the children read and sang and recited, for their pleasure, "They are slow in their movement, they appear stupid." At length a little five-year-old, with raised hand, asked in Chinese, "Teacher, is that Jesus?" "No, my child," was the teacher's response. "Well, is he Jesus' brother?" was the next question. "No, he is not." "Well, teacher, what relation is he to Jesus, and when is Jesus coming? Please ask this great man to tell Jesus to come to our school, for I want to see him." The questions were translated to the "great man," and with brightened face and warm heart, he gave the scholars a talk that was long remembered by them.

In 1878, a similar school was opened by the Woman's Occidental Board of Foreign Missions, with Miss Mary Baskin as head teacher, and Lee Kai, a young Chinese girl, as teacher of Chinese. In recent years this school has developed quite a

missionary spirit. Each year it raises quite a little sum of money, which, when Thanksgiving time comes, is invested in food for the very poor. Empty rice sacks are secured, and are filled with eatables, such as rice, pork, bread, crackers and tea. The boys march in procession through Chinatown, carrying this food to poor, forlorn, hungry people. One poor old mother, whose children had forsaken her, was made glad by a bag of this food, accompanied by kind words. Another old woman, with bound feet, who had been confined to her room for ten years, laughed and then cried with joy, as they left their bag and sung for her a hymn in Chinese. Thus they go from place to place until all the sacks are given away; when they return home happy in what they had done, and saying to the devoted teacher, Miss Carruthers, "We want to go again soon, and tell that old lady more about Jesus."

These two schools have recently been consolidated, and are doing most excellent work, the pupils having a consecrated young Chinese teacher to instruct them in their own language, and give to them precious Gospel truth. This young man is the son of Lee Ling, who was converted in California. He rendered long and faithful service in Napa, and is now doing an equally useful work in China. How true are the words, "The promise is unto you and to your children."

XVI

"HAND-PICKED"

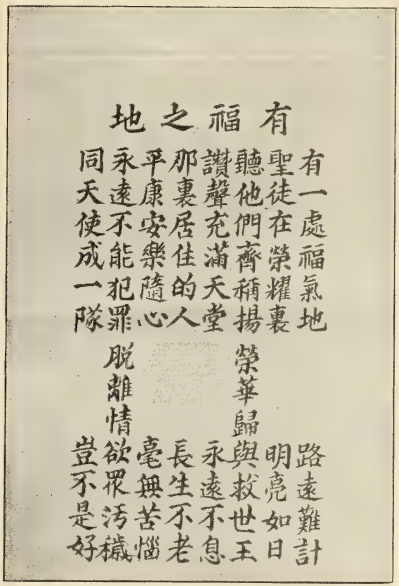
VERY much of Christian work is, after all, individual. The best fruit is "hand-picked" as Spurgeon so aptly says. In no case has this been more strikingly illustrated than in that of Ye Gon Lun. He came into the home of Hon. N. Greene Curtis, of Sacramento, a little boy of only nine years of age, and fresh from his heathen home in China. He was meant to be only a servant boy. By the loveliness of his character, and his wonderful faithfulness to duty, he soon won his way into the hearts of this household. They learned to feel towards him and to treat him more as a son than as a servant. In natural uprightness and nobleness of nature he was far above the average of his countrymen, and soon became separated in sympathy from them, so that he scarcely seemed to be Chinese at all.

Six years later, when he was fifteen years old, I was preaching one night to the Chinese in Sacramento, in their own tongue. He heard me, and his heart at once opened to the Gospel. I remember well Mrs. Curtis' long, dark walk the next night to find me and ask me to go and see him, as his mind

had been very much impressed by what he had heard. My heart was at once drawn to him by the beautiful simplicity of his child-like nature, as well as by his readiness to learn the way of salvation. A native helper, Sit Ah Moon, visited him almost daily, and opened to him the precious truths of the Gospel. Not long after, it was my pleasant privilege to baptize him into the name of Christ in our church in Sacramento.

He honored and adorned the profession which he had made. He was simple and childlike in his faith, and earnest in his devotion to his Savior. But the fatal seeds of consumption which had found lodgment in his system had marked him for an early grave. Everything was done for him that the tenderest sympathy could do. He had the place of a son in the home of Judge Curtis. With parental love he was nursed during his lingering sickness. No expense was spared in procuring the services of the best medical advisors. The Chinese Christians were unwearied in their attention to him, by day and night; and Christians among our own people loved to visit him, and were refreshed in heart by looking into his bright, loving eyes, and by witnessing his entire trust in Jesus, and his perfect readiness to die. His only wish to live was that he might become a minister and preach Jesus to his countrymen. Judge Curtis, to whom his heart was so knit that he would have laid down his life for him, told him that if he recovered he should have a higher and more lucrative position. But he said,

"No, if I get well, I want to spend my life in serving the Lord." But earth was not long to be his home. God claimed him for heaven, where He had other work for him to do. At the early age of eighteen, he gently, sweetly fell asleep in Jesus. On a beautiful Friday afternoon, his funeral took place from the home in which he had found shelter. His body was laid to rest in a magnificent metal casket, and placed in the vault, until a proper grave and monument could be prepared. A large number of our own people attended his funeral, as many knew him, and all who knew him loved him. A number of Chinese Christians of the Y. M. C. A., of which he was a member, sung around his coffin at the grave, in Chinese, "There is a Happy Land."



HAPPY LAND

Not long after Judge Curtis erected a beautiful monument to the memory of Ye Gon Lun, at a cost

of not less than a thousand dollars. As you approach the monument, you will see the words "Eternal Rest" chiseled at the base. The stone is of white marble, eight feet high, crowned with a floral cross, and beneath, a scroll bearing the motto, "FIDELITAS." The inscription reads:

YE GON LUN

DIED
JUNE 23, 1874,

AGED 18 YEARS.

"Look unto Me, and be ye saved,
all the ends of the earth, for I am
God, and there is none else."

He lived and died a
Christian.

Judge Curtis said to me at one time, "I have been looking for a model Christian life, and I have found it in this Chinese boy from across the seas." Who will say that the Chinese cannot, just as well as our own race, give bright evidence of the grace of God in their hearts? When filled with the Spirit, as this young man was, the Lord can use them in marked ways to advance His kingdom. Ye Gon Lun could not live to preach Christ; nevertheless, God accepted the desire of his heart, and used him to make known the Gospel in China. How? When laid aside from work, there came into the family as his substitute, an awkward boy called "Ing," but

whose real name was Lee Yin. Ye Gon Lun not only patiently taught him the household duties, but faithfully instructed him ir the truths of the Bible, and lived Christ before hir in his daily life, so that in a short time Ing also became a Christian.

Lee Yin's heart soon found great joy in reading the Bible, and in seeking to understand it. The next step was a desir to make the Gospel message known to his people. Then followed the purpose to return home and preach the Word. After a season of study in Canton, he entered actively into the Master's service. But he had trouble. His wife and mother hated the Gospel. When he began to study their anger was aroused, and his wife frequently threatened to commit suicide. One night while he was asleep, she took a rope and tried to strangle him, but he woke up in time to save himself. His faith never gave way. Nothing daunted he went on following in his labors in the steps of Mo Heng, the Los Angeles convert, in many towns of the Sun Neng district. Lee Yin labored for a while in Chung Lau, and through his labors there Mun Heng was converted, who is now a consecrated preacher in the Master's service. Lee Yin's wife was afterwards converted, and their son became a student in our San Francisco school.

Ye Gon Lun's life was not lost. His desire to preach Christ was not in vain. He is doing it to-day in those in whom his influence lives. In heaven new stars are being added to his crown of rejoicing. Frances de Sales truly says, "We must

never undervalue any person. The workman loves not that his work should be despised in his presence. Now God is present everywhere, and every person is His work."

"Forgive my grief for one removed,
Thy creature, whom I found so fair,
I trust he lives in thee, and there
I find him worthier to be loved."

XVII

EXPANSION

NOTWITHSTANDING the bitter opposition to the Chinese by the irreligious, and the indifference, if not opposition, manifested towards them on the part of many Christian people, the work for their betterment has been constantly enlarging. This is true of each of the several missions.

The old mission chapel, at 800 Stockton Street, had long proved too small to hold the large numbers which came to the services; and the school rooms were also exceedingly contracted. At length a long-needed new building was secured by the purchase of the First Presbyterian Church on Stockton Street. The Chinese population had been gradually surrounding this church, until it was no longer suitably placed for an American congregation, but it was well located for Chinese work. The Rev. Robert Patterson, D.D., pastor of the church, went to New York and obtained from the Board of Foreign Missions their promise to purchase the building as soon as the funds could be secured. In April, 1882, the purchase was completed, though

the building was not occupied until November of that year.

In the meantime the Rev. Alexander J. Kerr and wife were appointed as associates in the work. Mr. Kerr arrived on the field in September, 1882, and at once entered upon the study of the language; engaging at the same time in regular church and school labors.

FIRST CHINESE CHURCH

After the First Church passed into the hands of the mission, it was thoroughly renovated, and adapted to the new kind of work to be carried on within its walls. On the day of its re-dedication, not fewer than a thousand people were crowded into the spacious audience room, nearly all of whom were Chinese. Many had to go away, being unable to get inside the building.

Dr. Loomis, in his address, reviewed the past. Thirty-eight and a half years before, he said, he

had been one of a company of missionaries to sail from New York to China. At that time, in China proper, there were only two natives who were avowedly converts to Christianity. Now, he said, there are mission stations dotting the land all along the coast, and they are to be found far inland, with native churches having their own native pastors, and with twenty thousand converts.

REV. ALEX. J. KERR

At the close of the century we are able to say, that missionaries are now in every province of the empire, that there are one hundred thousand converts, and that thousands of native pastors and helpers are at work in the churches.

When Dr. Loomis came to San Francisco only two Christian Chinamen could be found, but in 1882 he found one hundred and sixty-six on the roll of this one church; and about a thousand in all had been baptized and received into the various churches of this country. To this contrast we may add, that there are now three hundred and sixty on the roll of this same church, with not fewer than nine hundred on the roll of all the missions of the city, and with probably four thousand in all denominations

in this country who have been brought to Christ. If the Doctor, in looking back over twenty-three years, could exclaim, "Behold what God hath wrought," we can, with equal wonder, take up the refrain, "This is the Lord's doing, and it is marvelous in our eyes."

SON OF AN ELDER

Mr. Kerr, in speaking of the first days of the new church, said that the attendance at the morning and evening service was greatly increased; the Sunday schools held immediately after and before these services were also augmented; the prayer meeting had an average attendance of forty; and the evening school had increased to one hundred and twenty. The Gospel was preached every week to five hundred different persons.

The fruit of this seed-sowing was not all gathered in this city, or on this coast. Our church members

and our scholars are scattered over all the States and Territories of our broad domain. Many Chinese Sunday and evening schools have sprung up in different towns and cities from San Francisco to Boston, from Minnesota to Louisiana and Arizona, through the labors of Chinamen who have learned the way of life in San Francisco mission. Not only is this true, but church members and scholars are constantly returning to their native land, carrying back with them the unsearchable riches of Christ. Many go with minds enlightened and hearts aglow, prepared to teach their countrymen the knowledge of the true God, and of salvation by Christ. By this means several churches have been formed far inland in China.

Two years after entering the renovated church, an interesting service was held, when the twenty-fifth anniversary of Dr. Loomis' labors in the mission was celebrated. The address of the evening was given by Dea Chin. He was only a cigar dealer, with no education but what he had received in the mission; yet, by his excellent English and his impressive manner, he was a good example of that fine brain quality which the Chinese possess to so remarkable a degree, and which has come down to them through "forty centuries" of unmixed heredity. I give his address without embellishment, alteration, or comment.

"Ladies and gentlemen: I speak on behalf of our Chinese church and congregation. They have authorized and requested me to express the warm

and hearty feelings which we all have towards our dear pastor and friend, Dr. Loomis. The occasion is so great, and my heart is so full, that I hardly know what I should say.

"It is very fitting that we should celebrate this anniversary. I am told by friends that there has not probably been another such long pastorate in all California, as this one. It is to-day fully twenty-five years since Dr. Loomis came to labor among our people, in this city, and on this very street.

"Let us look at this a moment. A boy baby who was born the day Dr. Loomis began his work, would to-day be quite old enough to be married; indeed some who were born about that time have already children of their own. A second generation, then, is growing up about him since he began his labor in this city. But you must remember that he spent several years in China before he came here, and thus his work for the Chinese people is lengthened out beyond the years that most ministers work.

"But not in years alone has his work been great. When he came here there were not so many Chinamen as there are now, and few could speak English. There were but two Christians among them, and so work had to commence at the very beginning. Day after day and night after night meetings were held, tracts distributed, the truth taught, and for two years this was done before there were any signs of life. At last, after the end of two years' work, one was baptized, and then another, and work has gone on constantly since. So, in reckoning the years,

the small beginnings must be considered as adding an additional honor. Discouragements too, must be spoken of, for these are an important thing to be considered, when we would count the years of a minister's labor.

"And yet his work has been a great success, even as we business men speak of success. Much more, I think, is it a success in God's eyes. Nearly two hundred have been received into this church in these twenty-five years, but this number is hardly a measure of the multitude who have learned the way of life. We know that there are hundreds scattered all through this country who know of Christ because Dr. Loomis preached Him to them, and there are hundreds who have thrown away the idols, and who are thus ready to be instructed in the truth.

C. E. BANNER

"But it is not for the church alone that I am to speak. I have been here a good many years and

am well acquainted in Chinatown, so I speak also for the Chinese generally. We are human. If you prick us, do we not bleed? If you tickle us, do we not laugh? If you show kindness to us, do not our hearts know it? And so I say that the Chinese people of this city know that no man has been a better friend to them than Dr. Loomis. From the very first he has been the one to whom we could go for advice and help. His door was never closed against us, his ear was never heavy so he could not hear what we had to say, and his feet were never so tired that they would not run to help us.

"We know some of the afflictions he has passed through, and we have mourned with him; we know also of the joys he has had, and we have rejoiced with him; and through all the years, and in the midst of all the discouragements, he seems to have had just one purpose. As the lighthouse casts its light over the great waters, that it may show the way for the vessels to get into the harbor, so has he had the one idea of showing souls the way to Christ. But he has been more than a lighthouse. He has been the pilot also, who does the hard work of bringing the ship with all her passengers into port.

"He had a helper, however. We delight to honor Mrs. Loomis also, because she has been very earnest in doing her part in showing kindness, and in teaching our countrymen the salvation of Christ. She has worked without complaint or weariness, and with him her crown will be bright.

"We hope that to the very end the Holy Spirit

will be in their hearts, making all things very bright for them. But we hope and pray, Doctor, that you may be spared to work for us and with us twenty or twenty-five years more, and with your eloquence and earnest life persuade many more to come to Christ and be saved."

"THROW OUT THE LIFE LINE"

This address was followed by another excellent one, by one of the elders, who presented the doctor with a handsome watch, bearing an appropriate inscription.

At the request of the Synod of the Columbia, the Board of Foreign Missions began missionary work among the twelve thousand Chinese in Oregon and Washington. This was done in 1885, and Rev. W. S. Holt, D.D., and wife, were appointed to take charge of it. They had been twelve years in China, and were able to prosecute the work with vigor and success. This mission has been mainly supported

by the Chinese, and with Dr. Holt for a leader, has accomplished great good. A dispensary was opened, where the sick poor received medical treatment free. Several physicians gave their services gratuitously. A Chinese Woman's Home was opened in 1889, under the care of the Woman's North Pacific Board of Missions. The first inmate, a young girl taken from a brothel by Mrs. Holt, has grown to be a fine young woman. A prominent business man said of this girl, "If nothing had been done here, except to save this one girl, it is worth all the mission has cost." Bible classes, house to house visitation, and woman's prayer meetings, have been interesting features of this mission.

XVIII

SIDE LIGHTS

AM often asked with a good deal of quizzical doubt, "What kind of Christians do the Chinese make? Do they give evidence of being really true followers of Jesus?" Such doubters do not go as far as a noted Roman Catholic priest, who said of them, "These pagan, these vicious, these immoral creatures, are incapable of rising to the virtue that is inculcated by the religion of Jesus Christ, the world's Redeemer;" albeit the Catholics claim millions of converts in China. Still, many seem to think that it is hard to find any among them who are more than "Rice Christians." Not so. On the contrary they give strong evidence of being genuine followers of Christ. If put alongside an equal number of American Christians, I am sure that the Chinese will not suffer by the comparison. In the great outbreak of the Chinese against native Christians in China, they have shown as a rule the true martyr spirit. One old Christian of seventy was told by the Boxers that they would spare him and his home if he would renounce his faith in Jesus. He said, "You may burn my house if you wish, I

have a better mansion in my heavenly home up yonder." After the same spirit we find the Chinese among us standing true to the Gospel which they have embraced. I give a few incidents which will throw some light on the genuineness of their Christian character.

COBBLER

The Chinese understand how the Sabbath ought to be kept. One of them was living with a family near Berkeley. On a certain Sabbath morning, one member of the family proposed a game of croquet. The Chinaman went to the head of the house, saying, "To-day Sunday; no good play croquet." The man laughed, and said it was only a little innocent recreation, and the young people must have something to amuse them. But this was not a sufficient excuse for Jim; who then posted off and wrote in large letters on a paper box cover, "Remember the Sabbath day to keep it holy"; and

nailed it up in full sight of the grounds. One of the party saw it, and said, "The Chinaman has done it. I will not play." The rest felt the same, and no game was played that day.

They are not ashamed to show their colors when occasion demands it. In the court room at Oakland, one of our Christian men named Lu How was on the witness stand. The lawyer asked in sport, "Do your worship Joss, John?" He said, "No, I worship the one true God, and try to serve Him." The lawyer then sneeringly asked, "Where do you expect to go, John, when you die?" His reply was, "I love Jesus, and try to live so as to go to heaven." The lawyer was silenced, and a feeling of religious awe, and of respect for the man took possession of every soul in the court room.

They die in faith. A Christian brother in Oakland, named Huie Noy, was dying. He was unable to speak, and recognized no one about him. I said to him, *Yesu oi nay*—"Jesus loves you." At the name of *Yesu*, a bright smile lighted up his countenance, and he passed into the spirit land, to look upon the face of the Jesus whom he loved.

They are anxious to use all means possible to reach their unconverted friends. Ng Shuey, before returning home, purchased a gramophone to take with him. As he was afraid he would not have much power to tell of Jesus to his friends, he had several sermons in Chinese preached into it; and at a prayer meeting, hymns and solos sung into it. He also had messages from missionaries and Christian

brethren spoken into it. In this way it declared for him and for others the truths of salvation to those in his native village who had never heard of a Savior. The chapel in Sun Neng, built by the brethren of California, will be filled with curious worshipers, who will be amazed to hear "Jesus saves," "Wonderful Words of Life," and other messages of salvation sounding in their astonished ears, from this "eighth wonder of the world." Ng Shuey will have souls given to him through his effort to preach Jesus by the gramophone.

They labor for the salvation of their own families. Lee Guey went home in 1897 to visit his wife and family. Through his faithful life and teaching, his wife and two of his children became Christians. His wife, in the joy of her new-found Savior, began to make Jesus known among the families of her acquaintance. She went, in her zeal, from place to place in a quiet way, and especially visited among the poor. Many became deeply interested in the new doctrine, and some promised to put away their idols and worship the one true God. After Lee Guey came back, at the first Thursday evening prayer meeting, in the presence of some forty friends, he thrilled their hearts by telling them the story of his wife's and children's conversion, and of her zeal in witnessing for Christ.

They set an example to those of us who give our money to the church through socials and entertainments. Our boys in Stockton were planning to give one of the periodical socials in the mission school.

Each scholar had given not less than one dollar and a half, and one had given fifteen dollars for the occasion. When they learned from their teacher that they must help to support the school more generously, they at once decided to forego the social, and brought the money—thirty-three dollars—for mission work.

"IT'S MY EXAMPLE, YOU KNOW"

Even the children appreciate the value of a consistent life. One bright little girl, an inmate of the Home, was recently baptized and received into the church. One rainy Sabbath morning she came down dressed for church. The matron objected to her going, as she was really sick with cold. The dear little Christian girl said, "It's my *example*, you know." Later she was found still dressed in her good clothes, and gave for her reason, "I thought if the girls saw me dressed for church, they would go, because they thought I was going."

They overcome bad tempers, and are purified by trials. Ah Ho was born in Sun Neng, China, in a part of the country infested by robbers. When she was an infant but a few days old her mother was forced to flee with her, to save their lives. On the edge of a fish pond she found an old jar in which she hid Ah Ho, hoping some one would find her and save her. Soon after the mother met her husband, who was just returning home, and going back they found the babe still safe. The father put her in a bag and tied her to his belt. In fighting that day with the robbers, the child was covered with blood, and her foot badly crushed. A Christian Chinaman advised them to put the babe for care and safety in the mission at Canton. They did so, and she was placed with Mrs. Happer, of sainted memory, with whom she remained for two years, when the parents again took her to their home. In another fight with robbers, Ah Ho, with some other little girls, was taken captive and carried off to Canton, where she was exposed for sale on the street. Mrs. Happer saw and recognized her, and buying her, took her to her home, where she spent a happy life until eight years old. During this time she learned much Gospel truth. But from this asylum she was lured away by a wicked woman, and kept until she was fourteen years of age, when she was bought by highbinders, and brought to San Francisco. Here she endured untold sufferings in her attempts to escape from a bad life. At length she was found by Mrs. Condit and put in the family of our Chinese

preacher. When urged to be baptized, she was afraid that she could not be a Christian, because, as she said, "I have so awful bad temper." Afterwards, through the influence of the good Spirit, she consented. But her troubles were not yet over. By deception she was induced to go to Portland, and there found herself in one of the worst dens of infamy. But she said, "I keep watch. One day I look out and see white man close by. I run right out, and cry, 'Oh, help me find hotel.' He show me one. I run in, and ask, 'Find me minister.' They find me Dr. Lindsley. Then my big troubles all over."

"I'VE SO AWFUL BAD TEMPER"

Into what a beautiful and useful Christian she did grow! How her trials purified her soul! Looking in after years, as I did, into that sweet, calm face, bright from the light within, it did not seem possible

that she ever had a bad temper. On account of weak eyes, she could not read the Bible. Expressing her sorrow for this, she said, "I jus' trus' God all the time anyway. I am so happy to talk to Him. He teach me. So I learn that way." She said to a lady visiting her in her home, "I feel like staying home all day with my Lord." And yet she loved to serve her Master. A little adopted child was taken from her by death, and she said, "I sorry he have to go. But God know best. When I keep child, all time I think of him. I not do God's work. Now God take him, so I work all for God."

Ah Ho knew no fear, and often risked her life in saving Chinese women and girls from slavery. Rev. Dr. W. S. Holt, in speaking of her at her death, said, "I have never seen a woman of any race, who was so entirely devoted to the service of Jesus Christ. There was no woman too low for her to visit; no man too proud for her to approach; there was no distress she was not ready to relieve; and no sin or outrage she feared to rebuke. Her own debased countrywomen never had a better friend."

The Gospel in the slums. Through the influence of Mrs. Vrooman, a woman from Fish alley, one of the most malodorous spots in Chinatown, was led to attend church and hear the Gospel. She was one of three wives of an old husband, who had lived far beyond his three score years and ten, without a knowledge of Christ. Ah Yung was naturally a sweet-tempered woman, so that when the Gospel

MRS. CONDIT'S BIBLE CLASS

was brought to her, she opened her heart in loving faith to receive it. It was a weird scene when the missionary, his wife, and Mrs. Vrooman, knelt in the wretched little room where she had been baptized. Her poor, sad face was illuminated by the light from within, so that her heathen husband said to Mrs. Vrooman afterwards, "There seemed to be a light behind her face that shined through; *I think it was her new religion.*" Her last whispered words to Mrs. Vrooman were, "Oh, do not cease to come when I am gone. Keep coming and trying to save the rest. Don't forget these children (the children of the third wife). Tell them of Christ. Don't give them up." Her funeral was held from the church. The heathen husband, the *other wife* and her children, and a number of Christian friends, were present. Her forgiven and saved soul went to her Savior, from the squalor and wretchedness of Fish alley.

XIX

A CHAPTER OF EVENTS

FOR thirty-two years Dr. Loomis was connected with the Chinese mission on the Pacific Coast. It may be truthfully said of him, that he was "instant in season, and out of season." His life was spent in "labors abundant"; and he was "faithful even unto death." He was called to his rest July 26, 1891. The funeral was held at the church, where a large assembly of Chinese testified to their appreciation of his efforts in their behalf. His body was borne to the grave by six converted Chinese, and as they walked beside the casket, dressed in long robes of blue, their national mourning color, the scene was one long to be remembered.

Rev. Mr. Kerr severed his connection with the mission in 1892, at which time the writer came into charge of the entire work, which included ten outstations, with headquarters at San Francisco. Many peculiar conditions existed then among the Chinese, making the responsibilities assumed peculiarly heavy. In this connection, grateful mention is made of the sympathy and coöperation of all the teachers in the evening schools, the repeated en-

dorsement of the Synod of California, and also the kindly interest shown by the Woman's Occidental Board. While these things may seem personal, they belong to a period like that spoken of by David, when "the precious ointment upon the head" and "the dew that descended upon the mountains of Zion," resulted in the blessing of the Lord, "even life for evermoré."

Bible classes were opened for both Christian and non-Christian young men. The one under Mrs. Condit's care has had regular members for eight years, and has been the means of giving instruction not only to Christian deciples here, but to many from the East, going to and returning from China. The International Lessons have given a suggestive outline of study, but practical topics have formed the main part of each lesson. Classes of young men, not Christians, taught by Miss Wisner and other teachers, have nearly all become active followers of Christ.

A Circle of King's Daughters was organized by my wife in 1893, composed of the Christian women of the church. The aim of this organization was to develop these women along lines of Christian service. Much quiet, unostentatious work is being done by them among their heathen sisters. They and their children are entertained by the King's Daughters at a bi-monthly meeting held in the church. Of one of these King's Daughters, living at present in Los Angeles, a friend writes: "She is a host for good among these heathen women. No American

pastor's wife could care more efficiently nor more lovingly for her flock, than does Mrs. Chew for her benighted sisters. She is really a rare woman, very handsome and very intelligent." Wherever these women go, they endeavor to live consistently, and they try to keep in touch with the work of the Circle.

YOUNGEST KING'S DAUGHTER

The Christian Endeavor idea was introduced into the work in 1892; since which time, many societies have been formed by the various missions. Of these we have organized six. No more spiritual meetings are held in any church, and the consecration meetings are especially tender and helpful. During the great Christian Endeavor National Convention of 1897, held in San Francisco, the Chinese "White-caps" were the wonder and admiration of thousands of visiting Endeavorers. They sang well, they spoke well at the meetings, and by their cour-

teous attention made many friends among those whom they escorted through the Chinese quarters. During all the Convention week, it was a veritable Chinese New Year's occasion, minus the firecrackers and conventional red calling cards, which are always in evidence at that season. Thousands visited the missions. Christian hymns were sung in choruses, and by quartettes of the boys, and always to delighted audiences.

Dr. B. C. Atterbury, for many years a missionary in Paotingfu, North China, came to California for the health of his family. In studying the need of Chinatown, he was impressed with the necessity of having some place where the sick poor could be cared for. As the Doctor says, no charity has been more pressing. The only places where they can be put are wretched rooms called "Halls of Peace," where the bones of those who have died are waiting to be shipped back to China. He first opened a free dispensary in the mission, where many indigent sick received medicine for the body, and instruction in the way of salvation. This effort, later, after having overcome many obstacles which were put in their way, developed into a sanitarium, which is supported by the official and merchant classes of Chinatown, of which Dr. Atterbury has charge. It is hoped that this will in time result in a well-equipped hospital, similar to the one he built in Paotingfu, and which was destroyed by the Boxers.

In 1897 Rev. J. E. Gardner of Victoria, received an appointment from the U. S. government as inter-

preter in connection with the Custom House of San Francisco. He became my assistant in the mid-week and Sabbath services. His fine knowledge of the Chinese language gave him opportunities above many for interesting the young men in the Gospel.

A marked feature of each year is the Christmas entertainment for the children. The one held in 1895 was especially interesting. It was a union of all the day, evening, and Sunday schools of the mission. The great audience room was filled with appreciative American and Chinese friends. All agreed that it was the most satisfactory exhibition of progress in the schools ever given. About two hundred Chinese children were present, more than half of whom took part in the exercises. Bags of candy were distributed to the little ones to their great delight. Twenty-eight American-born sons and daughters, with waving of our national colors, and singing of our national song, "Columbia, the Gem of the Ocean," succeeded in bringing rounds of applause from both Americans and Chinese. The Chinese legation attended, and seemed to enjoy our efforts to implant the lessons of American patriotism in the minds of our school children.

In 1895, a graceful recognition of our quarter century of work for Chinese was made in the church in San Francisco, by representatives of all the stations. It was interesting as a proof of generous, Christian loyalty, on the part of a people whom California's politicians have been wont to call

ungenerous, unappreciative, and incapable of developing Christian qualities.

Looking back over this quarter of a century's mission work in California, we are impressed with the fact that it is marked by three stages of progress. First, the era of preparation, when we went out into highways and hedges, and compelled the outcasts to come in—by methods often crude and unproved. Then the stage of organization, when churches were organized and schools were established, when native agents were trained and placed in judiciously-selected fields; when systematic work among heathen women was inaugurated, and when the Christian women of the churches were banded together to carry it forward. Now we are in the third or progressive stage. We have public schools for Chinese children. We have interesting Christian Endeavor Societies, both senior and junior, with all that belongs to such organizations, such as banners, badges, and consecration meetings. We have an active Circle of King's Daughters for the women, and Temperance and Red Cross Societies for the children. There are Missionary Societies among the men and women, and a little circle to help the poor in our day school. For three years a mission paper was published. The assistant superintendents in our Sabbth schools are converts of our missions; as also are all of the twelve elders of our church. What may we not expect in the future if all these up-to-date methods are consecrated by the power of the Holy Spirit?

One of the interesting events of this period was a reception which was given to Wu Ting Fang, the new Minister from China to the United States. He arrived April 12, 1897, with a retinue of sixty-two people. The big button on his round black cap sparkled with diamonds. In dress and manner he showed himself a man of refinement and culture. The daily newspapers reported him as having some such "fads" as the encouraging of "athletic games," the "establishing of hospitals," "newspapers," "railroads." In short he was spoken of as the "advocate of improvements along all lines for conservative old China."

WU TING FANG, WIFE AND SON

Minister Wu's official life in Washington, especially in the delicate position he has held during the critical relations between the two governments, has commended him to the high esteem of the nations. He has done all he could as a

sincere and honorable man to promote harmony and peace.

Before he left for Washington, the different missions united and gave Wu Ting Fang a grand reception in the Chinese Presbyterian church. The missionaries and native pastors of each mission, took part in the exercises. A handsome Bible was presented to him by Dr. Thompson, of the American Bible Society, and another was given to his wife by the native Christian brethren. An interesting response was made by the minister, in which he gave expression to appreciation of our missionary work. A thousand Chinese were present. Fine music was rendered. The decorations were most graceful and appropriate. Those looking on pronounced the meeting a great success. I believe it was. God's Word shall not return unto Him void. "The entrance of Thy Word giveth light."

"Where we see the darkness of the mine,
God sees the diamond shine;
Where we can only clustering leaves behold,
He sees the bud they fold.
We only see the rude and outer strife,
God knows the inner life;
And those from whom, like Pharisees, we shrink,
With Christ may eat and drink."

The most wonderful event in the Chinese work in San Francisco marks the closing year of the century. As a culmination of all the ill treatment of this people in former years, the effort of the Board

of Health to find the bubonic plague among them, when reliable physicians, missionaries and the Chinese themselves *knew* none existed, will go down in history as an example of malignant race persecution. While bacteriological investigations were being made on the bodies of Chinese dying with ordinary disease—such as consumption of long standing—fifteen thousand Chinese were closely quarantined; street cars alone running through the so-called infected quarters for several days. Three missions are located in the quarters, and three outside. Union meetings were held in both places, and were largely attended. At the Presbyterian Church, on the outside border, services continued for three weeks, and thousands heard the Gospel. The Chinese were most responsive, and numbers gave their names and desired further instruction. Bible classes were formed, and such willingness to be taught from the Bible we have never known before.

No resistance was offered on the part of the Chinese to the inhuman treatment to which they were subjected. Although all the wheels of business and trade were stopped, and many outrages committed, there was no riot or bloodshed. With quiet dignity, and passive endurance, these people submitted to this monstrous injustice, and only contended for their rights in a lawful way. Can a parallel to this patient endurance of wrong be found among the people of any other nationality?

XX

HOW ONE CHURCH WAS BUILT

THE city of Sun Neng stands in the heart of that region from which the largest part of our Chinese have come. For a time the only chapel in that city was a little old dilapidated shop, standing on a narrow, obscure street. It was a great grief to our Christian young men that their people had no place in which to worship comfortably. So they resolved to "arise and build."

The Chinese have a characteristic way of raising money by means of subscription books. These are books a foot square, gotten up in handsome style, printed in different colored inks, and on different styles of colored paper. An elaborate preface sets forth the nature of the object for which money is asked. As an incentive to giving, and to afford assurance of the worthy character of the object, a few of the largest and best-known givers have their names printed in each book, with the amount which they have contributed, before the books are sent to their destination. The Sun Neng books were sent as far as New York and Boston, in fact, to every point where we had any number of Christian men.

Soon they began to come in, accompanied by the subscriptions. In some cases the entire wages of one month were given. The brethren entered very warmly into the enterprise, and the sum of money grew rapidly until, in 1894, a sufficient amount was raised and sent home, to warrant the purchase of land, on which to build the proposed chapel.

At once the news was noised abroad that the building of a chapel, where the *new doctrine* was to be preached, was contemplated, and opposition began to show itself. The Christians first put up a small living room. No one objected to that; but when the name "Gospel Hall" was placed over the entrance, the persecution began. Rocks were thrown, the door demolished, and the chapel-keeper arrested and taken to the meeting place, or guild, where he was beaten with clubs. The magistrate was notified, and protection promised, but, of course it was not granted. The young chapel-keeper needed medical treatment for his wounds, and one day left the building to call upon the doctor. While he was absent, the mob entered the little room, broke up all the furniture and carried away the broken pieces. Again the magistrate was sought, but he refused to protect the Christians. One year passed without any effort being made to rebuild. Then a meeting was held and it was decided to prepare the ground. Men were employed to bring material for the foundation from the mountains, but they were arrested and fined so heavily that all building again ceased.

SUN NENG CHURCH

Later, some parties accused the Christians of having appropriated ground in the rear of the lot which did not belong to them. This made trouble and further delay, though in reality they had only enclosed the number of feet called for in their deed. At last the magistrate consented to investigate the matter, and set stakes for the building, but next day he changed his mind and would not do it. Rev. Mr. Fulton reported the matter to the American consul in Canton, who sent word to the Governor of the province of Kwang-tung to have the magistrate settle the difficulty, and allow the building to proceed. With the assurance that this would be done, Mr. Fulton sent the message to the Christians, "Begin the wall." And so the outside wall was begun, but very soon it was demolished. The magistrate came, reproved the Christians for beginning the wall without permission, accused them of violating the laws of Fung-shui, and set soldiers to guard the ground. Mr. Fulton again brought the matter before the American consul. Another month was consumed, and then word came from "the authorities" that the building should not be erected on the disputed ten or fifteen feet. Things were supposed to be settled, and they again promised to set the stakes, but they found that they would be allowed to make the buildings only fourteen feet six inches for height, "on account of Fung-shui." Again there was trouble, and once more the consul was consulted. Then persons were sent to measure the height of the ancestral halls in the vicinity.

They were found to be twenty-four Chinese or thirty English feet. It was maintained, however, that the church must be two feet lower, "or Fung-shui would be disturbed."

Fung-shui is one of the mightiest superstitions and delusions that ever possessed any people. Fung means "wind" and shui "water"; and yet the term gives very little idea of its real meaning. The people believe that there is an ethereal, subtle principle to which they give the name of *Fung-shui*, that pervades the earth and air, and has an all-embracing influence over their fortunes and destinies. The Dragon, which is the national emblem of China, is the presiding genius of the system. He holds control of the lucky and unlucky influences, and is supposed to have all power in the giving or withholding of individual and national prosperity. The Dragon is seen in the earth and in the sky. The water courses are his haunts. In the configuration of the earth and in the uneven line of the mountains and hills they discern his shape. A chain of high hills is supposed to afford him encircling protection.

Hence great attention must be paid to certain rules in the location of graves, or in the building of houses. Careful regard must be had as to the elevations and depressions which surround them, the point of the compass which they face, the course of the water flowing by, and a hundred other things. A house surrounded by higher structures is unlucky. A door opening in a wrong direction may bring misfortune. A high wall built on a certain

side may ward off evil influence. The cutting of a road, the building of a bridge, or the displacing of a few feet of earth, may disturb all the natural influences of the place, and ruin the fortune of a family. When a telegraph line from Canton to Hong Kong was being constructed, these superstitious beliefs aroused great opposition, and a guard of soldiers

SUN NENG CHURCH (INTERIOR)

had to be sent to protect the workmen. The greatest obstacle to the building of railroads is that it will disturb the configuration of the earth, and excite the wrath of the Dragon. It is this which has prevented the opening of the rich mines of coal, iron, copper, silver, and gold which are known to exist in China.

In this we see one reason why the magistrate

opposed the building of the chapel. But the Christians refused to yield to this superstition; especially as there was nothing in it in this particular case, even according to the rules of Fung-shui.

The advice of our consul was again sought; and by this time patience was exhausted. The magistrate was removed and a new one appointed; and the church was finally begun. The plan adopted called for a building twenty-four feet in height, which was the height originally wanted, and it did not interfere with Fung-shui.

The church was nine months and a half in building, although only four or five months were necessary. Now the *Kong-Tuk Lai-pai Tong*, "Condit Church," stands not alone as a monument to the faithful instruction given to these young men in the missions of California, but also as a monument to the consecrated effort of the Chinese Christians in their own land, and among their own people. The church cost over six thousand Mexican dollars, and is the finest church in the province.

Not only have the Christians built this church, but they support the preaching of the Gospel in it. They have raised fifteen hundred dollars as a permanent fund for this purpose. They have also secured quite a sum toward the establishment, in the rear of the building, of a fine reading room and library.

XXI

REFLEX INFLUENCE

ERILY a new China has been born with the closing of the old century. Old China—the most conservative nation in the world—has awakened out of her Rip Van Winkle sleep of ages, and is getting ready to join in the great march of progress. Her grave-mounds and pagodas are being displaced by thousands of miles of railroads and telegraph lines, some of which are merely projected, others already constructed, as for instance the railroad from the Yellow Sea to the Amoor; and many a soul placed in the grave with its appropriate body, must henceforth wander aimlessly though space, refusing to be exorcised by these modern improvements. Merchants are no longer the only transmitters of the mails, for does not China have her newly organized post-office, and has she not already joined the world's postal union? Reform clubs are being formed among her ablest scholars, and the payment of her war indemnity is making the development of her large mineral resources an immediate necessity.

Schools, colleges and universities, where western science may be freely taught, are being established; and manufacturing interests are being advanced in

many localities. Handsome foreign cities, with electric lights, street cars, and all the modern improvements, are springing up everywhere; while steamships ply along the coast from Hong Kong to New Chwang, and up the Yang-tse to Ichang.

While the civilizing power of the world has wrought great changes, Christianity also has made its impress on the Chinese nation. Our efforts to educate and evangelize these people in this country, may be regarded as, at least, a small factor in the great awakening of the new China of to-day. It has a reflex influence the full measure of which it would be difficult to estimate.

We cannot expect that China's movements will be all of a forward character. There will be ebbings of the tide, as the "Boxer" outbreak proves. Uprisings, revolutions, changes of dynasty, and even of government, may come. Notwithstanding these checks, the current of such a mighty stream of population must be, when once fully started, onward and upward. The great mass will be at first hard to start, and it will move slowly. But when fairly begun, this great nation which, in the providence of God, has, for reasons unknown to us, been kept in isolation throughout the centuries, will move on to its destined goal with ever-accelerating speed.

Not fewer than nine hundred converts have been baptized in the Presbyterian missions of California alone; and more than four times that number in the different missions here and in other parts of the

United States. Tens of thousands have also been instructed in the knowledge of the truth. The results of all this in helping to Christianize Southern China is the brightest and most hopeful phase of the work.

The account of "How one church was built" is not a solitary instance of the good done by the Chinese converts of our land. Many of them have returned home to live permanently, and nearly all expect to do so in the future; consequently their hearts are turning more and more toward the duty of transplanting in China the seed which has been sown among them here. They do not often leave their religion behind, but, as a rule, take it back home with them.

Rev. Dr. Noyes, who has been a missionary in China for over thirty years, said several years ago, "Nearly all the Chinese in the United States come from four districts in the Canton province. Twenty-five years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese can easily walk. Of these chapels we have six [now more]. Every one of these sites was obtained by the help of Christians who had returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions from a member of the Chinese Church in California, on the steamer crossing the Pacific."

Since this was written, the interest of our Chinese Christians in spreading the Gospel in their home land has greatly increased. Much has been done in building chapels, and in sustaining heralds of the Cross. There is nothing in which their hearts, touched with the love of Christ, take more delight. They will spend the late hours of night, after a hard day's work, in devising ways and means to plant

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the Cross in their native towns and villages. Many have more than once given a month's wages; some two and even three, for this loved object.

Fifteen years ago this kind of work was begun by giving fifteen hundred dollars for the erection of a church in Canton city, which is called *Tsz-li-ui.* "Self-governing Church." Later on, three thousand two hundred dollars were raised, principally in California, and invested as an endowment fund, to

support a pastor in this Tsz-li-ui, and also a colporteur to labor in the country districts. In all the principal stations of this coast, there is a Sun Neng Missionary Society, established for the express purpose of supporting a pastor and teacher in the Condit Church. There is also another society which sustains a colporteur in the field. Ten years ago a union chapel was built in Ku Tsing, in the Sun Ui district, which has since passed by purchase into Presbyterian hands, it being agreed that it was far better for some one denomination to have the control of it.

In 1898, eight hundred Mexican dollars — to which two hundred have since been added — were subscribed for a church in the large market town of No Foo, where many of our men have their homes. Now there is a fine chapel completed there. Assistance has also been freely given for the securing of other places of worship at Ko Yow, Sha Tui, Kum U, and at a number of other places. More than the half of a two thousand dollar fund in gold has already been raised for the erection of a fine church in the large market town of Chick Hom, in the Hoi Peng district, from which place many of our active Christians have come. Chick Hom is a great sugar and pork center, and carries on a great trade with Canton and other cities. It is proposed, as soon as the Chick Hom project is completed, to build a large church in Sun Ui, with its three hundred thousand souls.

Other denominations besides the Presbyterians

are also engaged in this grand work. The Congregationalists have either completed, or are engaged in building, four chapels in important centers. The Baptists and Methodists are engaged in the same work. Dr. Masters testifies to the increasing number of churches erected by these returned emigrants in their native towns and villages, and to the decadence of idolatry. This is acknowledged even by Chinese unbelievers. And as Dr. Masters says, "All this attests the reflex action of the work in California upon the broader mission field beyond the seas."

The Chinese Sunday school of Dr. John Hall's church in New York, is planting the Gospel in Ha Lo, about eighty miles southeast of Canton, in the Sun Ui district. In 1887 Dr. Hall baptized a convert, Chu Hom, who soon returned to his home in Ha Lo, and began preaching the Gospel, leading many to become followers of Christ. An intelligent Chinaman, who is not a professing Christian, said to Miss Hall, "About two years more, all Ha Lo be Christian." Money which the Chinese of New York were raising for a church here has been supplemented by a thousand dollars in gold from one of Dr. Hall's devoted people, and there is to be built at once "The Dr. John Hall's Memorial Presbyterian Church of Ha Lo."

Rev. Mr. Fulton says, that of the twenty-five native helpers who have worked with him, twenty had been connected with Chinese Sunday schools in America; and he further says that through their

united labor he has, during the last mission year, baptized nearly four hundred converts in these districts.

Who can doubt in the presence of these testimonies that a work is being done among the Chinese in this country which is bringing untold blessing not only to individual souls, but through them to the teeming millions in the dark land from which they came?

Rev. Mr. White, who labored for years in the very part of Canton province from which our Chinese have come, has said, "Time was when those who had made profession of Christ in other countries did not dare to confess it at home among their own kin. But it is not so now. Such immense numbers of them have seen with wondering eyes the incredible prosperity of Christian countries, that they have lost considerable faith in their idols. Though they are not Christians, they are bound to acknowledge the truth of Christianity. It is difficult in some places to secure funds necessary for idolatrous ceremonies. Many of the ancestral temples have no tablets and no incense now. I spent a night in the house of an elder of the Chinese Church in San Francisco. He had been building a new house, and in the place where the heathen place a shrine—before which incense is lighted—he had put the Creed, the Ten Commandments, and the Lord's Prayer."

China is making history very fast in this last year of the nineteenth century. What the dawn of the

new century may reveal, who can foretell? To-day, surrounded by the armies and navies of the world, to-morrow she may be the spoil of the nations, or the rock upon which they shall split. However events may turn we still believe that the contact of the Chinese with this civilized Christian country, together with the instruction which many of them have received, will be no mean power in the uprooting of old superstitions and in the bringing in of the new age. They will continue to form new organizing centers among their fathers, kindred, and friends, and will prove to be not the least among the forces which are destined to bring China to Christ. Of them it shall yet be said:

> "Behold, these shall come from far; and
> Lo, these from the north and from the west; and
> These from THE LAND OF SINIM."

A SUMMARY.

The accompanying summary has been made from a general knowledge of the Chinese in our country, and of mission work among them. It does not profess to be more than approximately accurate.

The present number of Chinese in the United States	.....	100,000
Of these there are in San Francisco	18,000	.....
On Pacific Coast outside of San Francisco,	54,000	.....
In other States and Territories	28,000	.....
Whole number of Chinese Christians in United States from the beginning, divided between the four principal denominations, to-wit: the Presbyterians, Methodists, Congregationalists, and Baptists, with a few in other denominations	.....	4,000
The present number of Christian Chinese in the United States of all denominations	.....	1,600
Of these there are in San Francisco	600	.....
In other parts Pacific Coast	500	.....
In other States	500	.....
Number of evening schools in the United States	.....	50
Number of scholars in attendance during one year	.....	3,700
Of these there are in San Francisco	1,000	.....
In other parts Pacific Coast	1,200	.....
In other States	1,500	.....
Number of Chinese Sunday-Schools in United States	.....	75
Scholars in attendance during one year	.....	2,500
Whole number of Chinese born in the United States	.....	3,000
Number of children in Mission and Public Schools	.....	500
Number of lay preachers converted in the United States who have labored both here and in China	.....	60
Number of ordained Chinese ministers who were converted in the United States	.....	12
Whole amount given by the Chinese in the United States for building of chapels, and for Christian work in their native land (Mexican dollars)	.....	$60,000